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JUDSON TRAINING MANUALS

FOR THE SCHOOL OF THE CHURCH

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MOTHERS' PROBLEMS

A TEXT-BOOK FOR PARENTS' CLASSES, MOTHERS' ASSOCIATIONS, AND TEACHERS OF CHILDREN

By

HARRIET BAILEY CLARK, M. D.

INTRODUCTION BY

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THIS BOOK IS

DEDICATED

TO THE

NATIONAL CONGRESS OF MOTHERS

AND

PARENT TEACHER ASSOCIATIONS

EDITORS' FOREWORD

THIS volume is one in a series of texts in religious education known as the "Judson Training Manuals for the School of the Church."

These manuals are arranged in three groups, namely, general, departmental, and parent-training. The *general* group includes vital teaching, story-telling, educational evangelism, expression through worship, handwork, community service, appreciation of the Bible, educational leadership, and kindred worth-while themes in the field of religious education. The *departmental* group covers courses for every department of the school of the church—Cradle Roll, Beginners', Primary, Junior, etc. The *parent-training* manuals emphasize religion in the home, and the necessity of training for the God-given, heaven-blessed privilege of parenthood.

It is the aim of these manuals to popularize the assured results of the best psychology and pedagogy and to make them the willing and efficient servants of all workers in the school of the church.

Both the editors and the writers want these books "to live where the people live" and to be of real value to those forward-looking folk destined to be the leaders in religious education.

To this end, each course will be (1) simple in language, (2) accurate in statement, (3) sound in psychology, (4) vital in pedagogy, (5) concrete in treatment, (6) practical in purpose, and (7) spiritual in tone.

THE EDITORS.

AUTHOR'S NOTE

These talks are for mothers and for those who can help mothers. For the little mothers who are too tired to study and too busy to puzzle over methods and theories. For the inexperienced mother who has not yet realized her wonderful opportunities. For the discouraged and burdened mother who does not know of the comfort and heartsease, the mounts of privilege, the blessed compensations of the early years of motherhood.

INTRODUCTION

To that multitude of young mothers, with and without ideals as to home-making, and to that growing company of teachers and community workers interested in better home-foundationing and a better future citizenship, this book by Harriet Bailey Clark, M. D., will come as a contribution that will awaken deep and lasting gratitude.

For years I have known something of Doctor Clark's equipment for this task and privilege of building better motherhood and better childhood and youth, because of her rich sympathies, her intimate knowledge of the problems born of a large experience and keen analytical power, her sanity and practical force, her sensitiveness to the higher motives and values, and her longing to overcome the present haphazard and nearly criminal method, or lack of method, of shaping a generation.

The book is written by a mother for mothers and those interested in the problems of childhood and youth. It could scarcely be better in its comprehension of the mother's task, in its clear and convincing statement of the mother's privilege of service, and in its arrangement of material to emphasize the foundation-necessities in the work of building life and character.

Introduction

It is not merely a book of theory. It is full of practical method and winsome illustrations, and material which the mother can use in the actual training of her child both before and after birth. It leaves nothing to be guessed at, and yet there is a rare delicacy in treatment.

One of the largest values of the work is in the help it gives the mother during those first years of babyhood and childhood when the life is in the flux and character is taking its mold. Matching this is the emphasis placed upon home atmosphere and the value of play, with many practical suggestions for conserving the expressional life of the child.

Public school and Sunday school teachers, as well as mothers, will find the book a storehouse of suggestion for their work in dealing with all the years of training clear through the adolescent life. It is a book for which we have been waiting as a text-book for mothers' classes in the Sunday school and for mothers' and parents' associations.

FRANK L. BROWN.

BROOKLYN, N. Y.

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CHAPTER I

PREPARING FOR MOTHERHOOD

When one considers the possibilities of one little child-life, and realizes that the making or marring of that life rests with us, the parents and guides of the child, the weight of responsibility is almost overwhelming. When we think of the helpless babe into whose make-up we have put much of ourselves—weaknesses as well as virtues—coming as a guest into our home and life, to be taught and guided and molded, and brought to manhood or womanhood, an individual member of the next generation, strong or weak, brave or a coward, a soul attuned to the music heard about the throne of God, or one that somehow through our ignorance or neglect has failed to lay hold on eternal truths, and is drifting into darkness; when we consider the magnitude of the task of rearing one child for a life to endure through all eternity, what of the preparation? What do we need that shall qualify us to lead these little ones?

GENERAL PREPARATION

A knowledge of child-life in general is needed. A knowledge of the characteristics of babyhood, with its activities and its needs. Then you must know the heredity of your own child, the special characteristics likely to develop in your baby, its probable activities and needs,

and the reactions that are likely to come when the personalities of the parents are brought into contact with that of the child.

You must know the characteristics, activities, and needs of early childhood in general, and the special needs of your own little child. You must know how to carry your child through middle and later childhood, through youth, and early and late adolescence, and be able to meet growing intellectual, moral, and spiritual needs with increased mental and spiritual power.

Will you be proud of the results of your efforts when you meet this young man or young woman of the future?

The only way to know how to manage your adolescent boy or girl is to study the characteristics, activities, and needs of children and of other adolescent boys and girls, to learn where other parents have come to grief, or how they have overcome difficulties, and be prepared, before the day is upon you. The only way to lead your children straight, to a clear place in a successful life, is to have a distinct aim, to know thoroughly your probable difficulties and your reasonable resources, and to keep in touch at every moment of the journey, with the only One who knows and understands both you and your child, and who will be a guide to you both.

You must realize from the first that *this child is yours only in the sense of stewardship*. He is an individual who, in a very few years, will be walking by your side, with eyes on a level with your own, and a personality reflecting your wisdom or your errors. You must teach him from the first to stand alone, to choose, and think, and grow, that some day he may be even stronger than you.

HEREDITY

A source of great hope and courage is the fact that a child born today into a modern home of refined, intelligent, educated parents has something in its combined physical, mental, and moral being that could not have been found in the new-born child of African parents some centuries ago. This child is being started far beyond where his forebears began. Something has been given him of moral stamina and mental fiber that has been wrought into his being by generations of those who have fought evil tendencies and have conquered.

1. Heredity Modified.

There is a depressing side to this matter of heredity. Certain laws are followed out inflexibly. One cannot battle against unyielding law, and yet we have learned how to use these laws to our advantage, how to overcome many hereditary tendencies, and how to conserve the good of one generation that it may live in the next. Defectives and degenerates continue to beget their kind; yes, but marvelous things have been accomplished in child nurture and training; and segregation, reform, sterilization, and watchful care are controlling somewhat the output of the illy born.

2. Millions of Ancestors.

Picture to yourself for a moment the millions of people inhabiting this world today; four generations overlapping, the fifth just coming into existence. Each individual has in himself a part of all his many ancestors. Counting only twenty-nine of the many generations, go-

ing back only about seven hundred years, each person living today has had, from that time alone, 536,870,912 individuals contributing different physical aspects to his appearance, and mental, moral, and spiritual twists, quirks, and tendencies to his make-up. Do you wonder that so few of us look alike, or that we all have peculiar tastes and tendencies?

3. Hope for the Future.

In the multitude of forces and impressions combining to produce the body and mind of each little child, lies our hope for his conquering future. Though he may be overshadowed by the weakness and evil of his immediate ancestors, back of every child somewhere are bravery and uprightness. No one man or woman can be all evil, and with the possible exception of some unfortunate families where degenerates and defectives and alcoholics have intermarried for generations, until the child born seems almost hopeless, no one set of progenitors can be so wholly depraved that their latest descendant is beyond at least partial redemption, if the child can be removed from vicious surroundings. At the same time the so-called well-born child has innumerable tendencies to evil to combat, as well as good to develop. And in the knowledge of what lies back of the child we must find the keynote of our efforts to influence his future.

4. Deferred Inheritance.

Inherited tendencies do not always manifest themselves in childhood; belated manifestations may reveal themselves in adolescence, or in later life. In this we find

both encouragement and reason for constant, watchful care. A child may well be guarded from exposure to circumstances that would involve the development of some undesirable pronounced family trait, and the boy who seems hopeless may yet come into his inheritance of good from a forgotten ancestor.

5. Value in Records.

Many families neglect their family histories, and much of value to succeeding generations has never been recorded.

"John gets his terrible temper from his great-grandfather," said a mother. "We try to keep away from him anything that might make him angry, for he goes into a white rage and strikes blindly at anything or anybody within reach. I am so afraid he will do some dreadful deed some day."

"Did this great-grandfather ever commit any crime when enraged?" someone asks.

"Oh no; he was a fine man, an author, a statesman, a man of influence, everyone loved him."

"How did he overcome his temper? John ought to know the history of his great-grandfather's life; how he fought this defect in his character and conquered it, for he must have conquered it, and been the stronger for it, or it would have ruined his life. John needs just the help this narrative would give him."

"I never thought of that," said the mother. "I will ask my husband to tell me all he remembers of his grandfather's life. I will see if there is a diary in existence. I will go to the older relatives for information. It is a pity if the story of a life like that cannot be of use, for

they tell me in his boyhood great-grandfather was just like John. The intimate story of that victorious life might be a very chart of progress to John, and John needs something like that, for we have been able to do very little for him as yet. We have kept him in health with proper food and care, and have taught him to look to his heavenly Father for aid; now the force to conquer his fault must come from within his own heart. He probably has many of the same traits and much of the strength of character his great-grandfather had, and will be able to gain as great a victory."

The practical value of the study of a child's heredity is shown in many ways. A slight tendency to exaggeration in a child, born of a family notably dishonest or untruthful, must be over-corrected immediately in view of the child's possible inheritance, just as the intermittent cough of the child coming of tubercular or asthmatic stock must be looked after at once. And the boy who shows a decided gift along the line of family literary or artistic attainment must not be sacrificed to commercial ambitions, or his talent smothered by riches or indolence.

EUGENICS

To this study of individual heredity must be added that of eugenics, or race improvement. The most wonderful thing in the universe of God is the creative power he has given to his creatures. At that point the human comes nearest to the divine. We give our highest honors to our poets, musicians, and sculptors; our painters, architects, and educators; our statesmen, philanthropists, and scientists, who work out their soul-visions into beauty

or grace, happiness, and lasting good for the world to see and feel.

But the most marvelous of all gifts is the power to pass on the torch of life, to preserve that undying bit of germplasm that has come steadily forward through the ages past, creeping up century by century toward the present, and to pass it on, the better for our modifying influence, to live in our children and children's children.

Sir Francis Galton calls eugenics: "The science which deals with all influences that improve the inborn qualities of a race." Why should we not consider a knowledge of how to improve the heritage of our children of paramount importance? Why does it not take precedence over everything else? Why have our plants, our hogs, our corn and cattle and horses been watched and improved from year to year, and our children left to grow as the weeds of the fields? How may we improve the birthright of our children? What are the laws of inheritance?

1. Duty to World.

We owe it to the world to do our utmost toward making the next generation better than that of yesterday. To do this we must give more care to the infants born, as well as to see that better children are born. In justice to the race and in mercy to the possible children of such unions, those unfit for parenthood must be prevented from reproducing their kind. The race should be protected from those who would contaminate it. Why should the hopelessly insane, the drunken, the wilfully depraved, or those rotting in nature's curse upon lewdness, be allowed to bring a little child into the world who is doomed to certain idiocy, insanity, or constant suffering?

Why should we stand by in callous indifference and suffer this injustice and cruelty to a helpless, innocent babe? We have a grave responsibility toward the unborn children of the unfit.

2. Care of Parents.

On the contrary, to those parents who are fit physically, mentally, morally, but who, from any cause, are unable to provide proper food, clothing, and home for themselves and family, we should give all the help they need, for one of the greatest gifts one can give to one's country is a well-born child. Our prospective parents should be shielded from the dangers of racial poisons, such as alcoholism, syphilis, etc. They should be given such care as will insure sound minds in sound bodies, and educated so as to prepare them for the duties and responsibilities that await them.

3. Race Improvement.

When we realize that some day this earth, with all its accumulated wealth of material things, will be no more, and that all that survives will be the immortal souls who have developed here through all the ages, and are to live on through eternity, we can easily see that all endeavor, the ultimate result of which does not contribute to the building up of some individual soul, or to the improvement of the race as a whole, is quite useless. Those who give honest, faithful, daily labor to keep the machinery of life in motion, who aid in building up bodies and minds and improving homes, are colaborers with God in benefitting and sustaining the race. But those who live for selfish ends, for physical gratification, building up their

own fortune by tearing down that of the race, might better never have been born.

4. Our Part in Eugenics.

Certain characteristics of the human body and certain traits of character are inheritable. Children are born unequal—never were two born with the same start in life. A bit more of physical endurance, a more placid disposition, may determine the balance of advantage in even the new-born child, and in the daily development of the potential powers of mind and spirit new differences are constantly appearing. If we could have selected our own great, great-grandparents we might have set ourselves some centuries ahead of our fellows—unfortunately perhaps, this cannot be done, but through life we must make the best of what has come into our possession.

It is impossible that we give to our children absolutely sound minds in perfect bodies, for these were not given to us, and, in the vicissitudes of life, we are not always able to hold even all that is given us. Our ideal should be to discover our imperfections—physical, mental, moral, and spiritual; and, with every day of life given us, to build up a more perfect body, to make tissues strong to withstand daily wear or trivial accident, to make nerve-centers independent of any stimulant, and capable of sustaining the daily burdens without exhaustion, to strengthen the will so that there is no tendency to yield to the formation of vicious habits, to avoid injuries that may lead to permanent physical or mental change, to control impulses and self-indulgences and excesses, and to build up a character and personality worthy to live in the memory and life of those who come after us.

REVIEW AND DISCUSSION

1. What knowledge is needed to prepare one to rear a child?

2. In what sense only does the child belong to its parents?

3. How may heredity be modified?

4. What hope for the individual child do we find in the multiplicity of his ancestors.

5. How may a knowledge of a child's heredity be a help in his training?

6. How may the fact of a possible deferred heritage influence us in our training of a child?

7. What is eugenics?

8. Why is the study and practice of eugenics of paramount importance to the race?

9. What is the duty of this generation to the children of future generations?

10. What is the relation of undernourished bodies and discouraged souls to crime?

11. References: "A Man's Value to Society," Hillis, pp. 13, 35; "Twenty Years in Hull House," Addams.

CHAPTER II

CARE OF THE YOUNG CHILD

1. Jesus Set a Value on Childhood.

The instinctive mother always kneels in heart before the little babe, but, until Jesus set the child in the midst, the world at large had disregarded childhood and its interests. The difference between the degradation of paganism and the civilization of Christianity for women and children is as night to day.

2. The Children's Age.

In our own land, until recently, more thought, time, and care have been given to a prize hog than to a friendless child. But the child has come into its own. This is the children's age and the best effort of philanthropist, social worker, educator, and legislator is being given to solve the probems of the nation's children. There is no limit to the full, free, joyous, abundant life—physical, mental, moral, and spiritual—that is possible in this day and age, to the normal child of educated Christian parents.

3. Early Training Necessary.

The thought of today is: "How can we save the lives of our babies, and bring them to a strong and pure manhood and womanhood?" We are to consider here only the child of the home; with good inheritance, and opportunity for good air, good food, and hygienic surround-

ings. With all this it would seem that we could let the child grow up like Topsy, and all would be well. Indeed, there are those, wise in their own thought, who say: "A child is only a little animal. There is no use in trying to do anything with it but to feed and clothe it." Never was there an idea more in error, nor more productive of future misery. The physical, mental, and spiritual bias of the little one are often determined long before the baby sees the light, and from the moment of birth the future weal or woe of the child is being decided day by day.

4. No Uniform Routine Possible.

Those who give intelligent care to children soon learn that the régime that succeeds admirably with one child sometimes unaccountably fails in other cases. But there are certain general lines of procedure that may be followed.

There is a happy middle ground between the viewpoint of those who think the babe is merely an animal, to eat, sleep, and grow, with little or no training, and those who consider the newly born child a bit of hollow, plastic clay, to be molded and patted, punched and pruned, crammed and stuffed, admonished and curbed, from one unhappy day to the next. The child is an animal, and as such develops naturally and normally, conditions being favorable, and in the rapidly changing casement are a plastic mind and an impressionable soul. Therefore intelligent care of the physical must always have this knowledge in view. But constant looking to the future and overtraining of the child are unwise. The mother of a beautiful daughter, who died recently in early woman-

hood, said: "I wake up in the morning sometimes, begging God to forgive me for the rigid discipline I insisted upon during the early years of my daughter's life. Had I known she was to leave me so soon, I would have given her more playtime; I would have played with her, I would have rocked her, read to her, left her more untrammelled to enjoy the happy days. I tried so hard to do my duty, but I now see that I made life too hard for her during her childhood."

5. Gentleness an Essential.

The mental attitude of the caretaker begins to make its impress upon a baby from the moment of birth, and most fortunate is the mother who in her hour of weakness has a gentle, conscientious woman to care for the life just beginning; for the main thing required in the guardianship of a child is gentleness.

A child should not be roughly handled, physically, mentally, or spiritually. Future spinal and nervous diseases develop from rough tossing, shaking, or bouncing of the little body, and some of the acute nervous troubles and obstinate rebellions of adolescence can be traced to nervous shocks during babyhood, or to arbitrary demands and unreasonable restraints in childhood.

6. The Mother Should Be Trained.

Not all young mothers have prepared themselves to care for children, though it may be the most important work of their life.

We should be astonished if we should hear the carpenter, applying for the job of building a new house, say, "I never learned to be a carpenter. I just build houses."

Or if the shoemaker should say, " I never learned to make shoes, I just make them." Or if the piano-tuner should say, " I never learned to tune pianos, I just tune them." You would say, " You shall not touch my piano!" And the doctor! Suppose he should say, " I never studied medicine, I just practice." You would send him away in a hurry.

But here is a little new baby in the home, tender, small, and helpless, and the mother says, " I have never studied how to be a mother, I must experiment upon my baby while I learn how to bring it up." Perhaps it will live, and be strong and well and comfortable and happy and bright and obedient, and, then again, perhaps it will not.

(1) Unnecessary Loss of Life.

In the United States three hundred thousand babies die every year before they are a year old, and one-half of these die of preventable diseases. Do you know what that means? Simply that it was not necessary that they should die.

Somebody let them die because of ignorance, or carelessness, or laziness. Some of the mothers had too much work to do to have any time or strength left for their babies, and some of them thought their " mother-instinct " would teach them how to care for their babies, but it did not, and it never can.

(2) Future Mothers Being Taught.

Thousands of young women today are being prepared in schools and homes and colleges for the duties of motherhood, and the care of the little children of the next generation. These are being taught the fundamentals

of nursery lore; the value of the daily bath to both mother and child; the gospel of fresh air, day and night; and the necessity for life-giving sleep. They are taught how to make light, soft, loose clothing for the child, how to keep the garments clean, and how to make the garments of small children fire-proof by dipping them into a solution of ammonium phosphate, so that the flash of a flame against a garment so treated, though of the thinnest material, will only char, without causing it to burst into flame.

They are taught to keep the child's head cool, though protected from drafts, its feet warm, and its eyes from a glare of light. They are impressed with the thought that insects of any kind are a menace, and that drugs must be avoided except as advised by a competent physician.

(3) Feeding the Child.

The mother soon learns that one reason why the sweet serenity of the nursery is disturbed so soon and so often is that the baby or young child does not know enough to stop eating when it has had enough food.

(4) Indigestion.

When food disagrees, don't be afraid to stop all food. Give water, and let the stomach and bowels have a chance to empty themselves and rest for a few hours. Then begin giving food in drops, or half teaspoonful meals, gradually increasing to a few teaspoonfuls with an hour at least between feedings, until stomach and bowels show that they are able to work again. If mothers would stop all food at the first sign of distress, instead of

giving more nourishment, unless ordered to do so by the physician, there would be fewer tiny forms robed for burial.

(5) Appetite Not a Safe Guide.

One of the fundamental instincts of mankind is the effort to prolong life. Men will fight desperately to keep on breathing, to find food and drink. This is necessary, that men should not perish from off the face of the earth. There is nothing more distressing than the sight of the way in which a starving person snatches at and devours food—unless it is the sight of a man or woman, a hundred pounds overweight, rolling in fat, sluggish, stupid, still eating, eating, eating, bringing disease and death nearer with every mouthful, and yet continuing to waste good money and good food that hundreds of other people need.

But many children, who if correctly fed from birth would have normal appetites, are given highly seasoned and indigestible foods, and allowed to eat at improper times, until nature is all at sixes and sevens, and makes unusual and abnormal demands. The results are distressing in the case of children with the necessity of providing for rapid growth of bone and muscle. They grow pale and haggard, with pasty complexions, lose sleep, want food only between meals, eat chalk and chew wood, and beg for pickles and sweets. These abnormal desires show that there have been necessary articles lacking from the food. Lime water must be added to the milk; lettuce and spinach and celery well masticated should be added to the diet. Candy allowed only in small quantities for dessert at the midday meal, plenty of water taken be-

tween meals with a drink of lemonade or orange juice now and then—no other acids.

(6) The Body a Servant, Not the Master.

The Fatty who eats too much should be given bulky food; dry graham crackers, dry toast, lettuce, spinach, string beans, and made to eat very slowly, and chew everything thoroughly. His moral nature must be toned up, and his will-power strengthened. The dangers of layers of fat upon the muscles, and about the internal organs must be explained to him. He must be denied any food between meals, his allowance of money cut off if he buys things to eat, and he must be made to exercise until he is normal. Help him to get acquainted with some football hero or splendid specimen of manhood; let him see how hard his heroes work in the gymnasium or in training for a race, and help him to see that those who are accomplishing great things must not let the body be master but must keep it as a servant.

(7) Building Up the Frail Child.

The child with no appetite must have more fresh air and sleep, and no fatiguing exercise. The cause must be found and removed. No food between meals, but four or five meals can be given; graham crackers and a glass of milk served as a picnic, or tiny sandwiches given on doll dishes. Food must be given that the child likes. Physiologists have proven that the sight or smell of agreeable food starts what is known as "appetite juice," and this has a great influence upon the subsequent outpouring of the gastric juice. Two chocolate creams for dessert with a glass of milk, have the same food value as the rice

pudding that may be unpalatable. The cream puff or charlotte russe is as good as oatmeal for a change, if eaten at mealtime and relished.

(8) Child's Diet Different from Adult's.

A child's diet either as to the articles of food or the amounts eaten at meals cannot be regulated according to the likes or dislikes, or the appetite or needs of an adult. The parents must know the needs of children in general at certain ages, and then must find out, by study of special cases and observation of the particular child, what he needs at that age, in his condition, under certain circumstances. Of course this is some trouble—bringing up a family is always some trouble—but a mother's service to the world is measured by something more than simply bringing the child into it. She must bring him, if possible, in health and strength to a useful maturity.

(9) Regular Hours Necessary.

Regularity in taking food is most essential. Nature abhors irregularity. The laws of the universe are followed steadily, uninterruptedly, day and month and year, and the sooner the tiny babe begins to live in harmony with the regularly recurring day and night, the better for the child. Food must be given at regular intervals, bath and care and dressing and undressing and sleep must be arranged for at stated hours, and this routine rigidly adhered to, unless something unavoidable prevents.

(10) Fun at Mealtime.

A child's ever-present sense of humor is an aid to digestion. Never repress this; it brightens life tremendously

to be able to see the humorous side of things as we go along. The best time for fun is when the family is gathered about the dining-room table. Digestion is sometimes as capricious as a spring breeze. Many a time, with correct food, and proper clothing, and the most elaborate hygienic surroundings, the children of an anxious mother go out from a well-planned meal, to indigestion and headache and lifeless study or play, when all that was needed was a little fun to start the appetite juices working merrily away in the little stomachs.

7. Interdependence of Physical, Mental, and Spiritual.

Because the physical is so dependent upon the mental and spiritual, a child who is alternately petted and indulged, and then nagged and scolded, does not have a fair chance for health. As soon as children understand anything, they should be taught that they are individuals, just as you and other adults are, and to a certain extent just as responsible for their own life. In response for what you do for them, they are to say "Thank you." You are willing to help them all you can, but they are to regard it as help. This cuts out the foundation for nearly all the unthinking selfishness, and unreasonableness of childhood. They have not a clear right to unlimited service and love and sacrifice. These are given freely to them, but they must be considered as gifts, and valued accordingly.

(1) Home Training.

Teach a boy to be a man, not a "sissy"; to stand things bravely and without outcry as a man should, and to be a help to everyone about him; teach the girl to joy in

taking upon herself some of the responsibilities of the home—that the children may understand from the first the nature of the home and feel that they have a part in its management, and that they may be kept from a selfish disregard of the burdens of the parents.

(2) Do not Demand too Much.

On the other hand, much of the friction in the home-life that results in ill health for the growing boy and girl comes because too much is demanded of them. They have no time they can really call their own for rest or play. They should be trained to help in the work of the home, but should have some time of their own.

Even the best mothers do not hesitate to interrupt play or study for trivial errands that could wait until the next day. Plan your errands so that they can be done on the way to or from school, or get out-of-doors every day as you should, and do them yourself. Don't take precious after-school time from a boy or girl. Have a system, and rigidly hold to it, for your own good as well as for theirs. Don't interrupt them when they are trying to read or study or even building blocks if the time is their own. When the brain is halted suddenly, in some complex problem, harm is done.

(3) Foundations of Ill Health.

Make life as smooth as possible for your children. Some people think that outbursts of temper, or a storm of protest, or a flood of tears over some disappointment of no moment whatever. They say "children's sorrows are soon over," but many of these childhood troubles leave lasting impress upon body and brain. Times of

anger day after day, impatience, fretfulness, protest against injustice, these all mean headache, indigestion, impoverished blood, and a decreased power to withstand infection and disease. The foundations of ill health are to be found more often in the mental atmosphere of the home than in physical conditions. In some homes the younger children must be protected from the tyranny of older brothers and sisters, and in others, the older children from the selfishness of the younger ones.

(4) Contented Spirit.

Humor your children's wishes if it is at all possible. Let your little girl do as "the other girls" do, if it can be done, and seems at all wise, and give your boy what "all the other boys" have, if you can. Childhood is soon over, and little pleasures mean much, and little disappointments leave a deep impress. But, above all, teach them to stop crying for the moon, or for any other impossible thing, while they are babies. Teach them to submit to the inevitable, sweetly, and once for all. A baby can be taught to be contented better than a four-year-old can, and the four-year-old who has learned to be satisfied with such things as he has will pass through the trying adolescent period with fewer heartaches and less physical disturbance.

(5) Nervous Stability.

There is an old saying, that if you speak roughly to your cow she will earn no money for you that day. Surely we should value our children far above a beast, and yet it is hard to make some people believe that a child's nervous organization is infinitely more sensitive than that

of a cow, and that the intake as well as the output of a child's life depends upon the poise of its nervous condition. But most certainly upon this depend the well-being of the digestive and secretory and excretory functions of the body, and its power of recuperation and upbuilding. Keep a child calm and contented at heart, and free from nervous strain or shock, and, other things being equal, that child has the best chance for a strong mind in a strong body.

8. A Wonderful Work.

The children of today are to be the workers of tomorrow, if we do our part and send them forward able to bear the burdens that are waiting for them. It is a wonderful work, this rearing a child to take our place when we have gone.

To some people babies seem to grow to be commonplace, and many young mothers in the worry of new responsibilities, and overwork, and fatigue, stumble along through the days, unable to get any comfort or pleasure from their children. But the time to get the comfort is when children are babies and little tots. Happy the mother who can learn early the true values of things. Nothing matters, except that you and your baby are true, and pure, and clean, and you can look up into God's face at night, and tell him that you have tried to do what he wanted you to do that day, not fussing over trifles, but trying to train your child to be some day fit for his presence.

Happy the mother who can learn early that true motherhood is in itself life's best school, whose honors should be most coveted and appreciated.

REVIEW AND DISCUSSION

1. What was the attitude of the world toward children before Jesus came?
2. What is the attitude of our nation toward its children today?
3. When should the training of the child begin?
4. What should be the dominant characteristic of a child's caretaker?
5. What may be some of the results of dealing roughly with a child?
6. Why should a child be protected from insects?
7. What should be done when food disagrees with a child?
8. What can be done for the child who is too fat?
9. What can be done for the child who has no appetite?
10. How does fun at mealtime aid digestion?
11. Why should children have some time they can call their own?
12. What is the effect of anger and fretting upon the body?
13. Of what importance to the health is the mental atmosphere of the home?
14. Why is it wise to humor a child's reasonable wishes if possible?
15. Why should a child be taught early to be contented?
16. Reference: "The Seed, the Soil, and the Sower," Slattery.

CHAPTER III

EDUCATION THROUGH PLAY

1. Activity.

Life consists in a continual adjustment to environment. Generally speaking, when man ceases to respond to the air about him he ceases to live. Thousands of causes may contribute to this inability to respond to environment, and thousands of grades of inactivity may lie between full free action of the lungs, firm regular beating of the heart, rich blood coursing through the body nourishing every cell, and the last stage of absence of life. In proportion to its full normal activity, or its failure to do its work, is the body alive or dead. If a child is born alive into this world he enters into his inheritance of activity. As is the perfection of his body, so, as the days go by, is its full harmonious action, its growth, and the development of mind and spirit.

(1) Nature's Sign Manual.

Activity in childhood is nature's sign manual of well-being. There is no sight more pathetic than that of a baby who lies or sits in his place motionless, or of a little child who does not know how to play. The normal baby, whether of king or peasant, if unhindered, does the same things in the same way, generation after generation. In the beginning the movements are not conscious play, they are simply reflex, instinctive contractions of the muscles.

It is a delight to the onlooker when the first conscious movements begin in response to the effort to grasp a bright object, or to touch with the hands the wavering foot that comes blundering into the range of vision as the baby lies kicking his feet in the air.

(2) Muscle and Sense Development.

The larger muscles gain their power first; later the smaller muscles are brought into play, and the hungry senses begin their life-long quest; sight, hearing, smell, touch, taste are on the alert, and restless hands and feet are constantly active during waking hours. Nature is telling her little children how to fill the swiftly flying days with delight, and urging preparation for the years to come. When the baby throws his rattle, his plate and spoon or cup, to the floor again and again, it is not perverseness or disobedience, but simply part of the child's development exercise. The muscles are trying to gain strength and skill, the ears are listening for the tinkle or crash of falling objects, the eyes are watching for the flash of light and the motion of the toys or dishes. The baby is working hard according to his light, to prepare himself for life. The unwise mother finds fault with him and punishes him for breaking dishes or toys; but the wise mother understands. She trains him to use his energy to some purpose; she keeps him from being afraid of punishment, and encourages his experiments in his efforts to learn.

(3) Activity Used for Self-expression.

The normal child when not asleep is constantly busy at something, and that something can and should be made

to count for health and strength of body and mind. Do not repress activity, nor simply endure it; use it! use it! Help your child to express himself; you may be entrusted with the care of a future poet, artist, scientist, or jurist. There is a time with most children when they are eager to talk, when they are enthusiastic about the little happenings of the day. Encourage them to express themselves. Their usefulness in the world may be multiplied many fold by their power to make known their thoughts. As long as you feed mind and heart, and give them fine ideals, they will have something worth expressing.

2. Originality.

Help a child to be original; that is, different from mother or father or grandfather, if it seems to be so inclined. Do not expect it to be just like you, for it will not be, and it is wasted effort to try to make it conform to any fixed model in your own mind. The child can be made to be only the best of the kind he already is. It is too late to change the kind, you can only improve the quality. So you must encourage every effort he makes at self-expression of life so far as he has learned it—that is education—and give him something more to grow on. Study his actions. Help him to grow along the lines for which he seems to be built.

3. Success Brought to Pass.

When the mother considers that her child must obtain his place in the world by what he is able to be and do, and that she largely will determine whether he shall be skilled or unskilled in labor, an unsuccessful toiler, or a leader and master among men—is it not at a risk that

one day is permitted to go by when the child has not advanced in power and ability to use muscles or brain? Success does not happen; it is brought to pass and paid for with a price, and the far-seeing vision of the mother in the nursery is often the first step toward it. If the mother does not know the things she wants her child to know, she should set herself to study them.

4. Intelligent Teaching.

Few children are taught intelligently during the early years. Names of objects are told to them in a haphazard way, simply for the pleasure of hearing them try to repeat them, and meaningless jingles are taught them for the same reason. It is marvelous that they learn as much as they do in the first few years. "What does the doggie say?" and "What does the moo cow say?" are repeated over and over long after the child could assimilate other ideas. Most children who have learned to recognize a dog at sight can be taught during successive days to know the picture of a dog, the word that represents the dog, the white dog, the brown dog, the black dog, the curly dog, the smooth dog, the little dog that says "Yap, yap," the big dog that says "Boo, boo," the gentle dog, the cross dog, our dog, a strange dog, the Dutch dog who works hard drawing little carts, the snow-dog which draws big sleds, the watch-dog that takes care of the house at night, the faithful dog that guards the sheep in the fields, the loving dog that romps all day with the boy at play, one dog, two dogs, etc. And all this is absorbed without effort, as unconsciously as learning the name of bread or milk.

The effect upon the child is to lay adequate foundations

for further knowledge, to enable him to answer some of his own questions, and to make up more satisfactory plays for himself.

If this system is followed up, using other objects that attract the child's attention, such as the horse, the cow, the cat, the ball, the trees, the snow, the rain, his heart and mind will be filled with satisfying images, and he will be heard introducing into his play-talks astonishing dialogues between his imaginary horse and dog friends, and will talk to the rain and the trees instead of asking continually disconnected questions about them.

The bread upon the table will suggest the little verse:

> "Behind the bread is the snowy flour,
> And behind the flour the mill.
> Behind the mill the wheat and the shower
> And the sun, and the Father's will,"

and the beautiful story can be told of God's care for his children. Each bit of information can be associated with his other knowledge, and he will be delighted at the same time to make with his blocks the new words. *The busy child is the happy child.*

(1) Associated Knowledge.

A child delights to touch the smooth surface of velvet or sealskin, and asks immediately what it is. A little game can be played to educate his touch. Cover his eyes and let him feel of Daddy's heavy storm-coat, and have him guess what it is. He will quickly want to repeat the performance, and will recognize immediately the smooth, soft touch of mother's velvet coat, the cool surface of the linen handkerchief, the feel of rug, table, up-

holstered chair, lace-curtain, or slumber-robe, and a flood of new impressions delight him, and new words enter his world of thought—soft, cool, smooth, rough, warm, hard, worsted, silk, lace. They have been presented so naturally and so associated together that the child will assimilate the ideas immediately, will be stimulated to further experiments, and will connect the new ideas with all his old knowledge.

The discontented, restless child, as a rule, is the child whose capacity has outrun his knowledge.

(2) Toys for Baby.

Play for the little baby must be with large objects, blocks without paint, strings of spools, and of big buttons, and big wooden beads. Strings of little silver sleigh-bells delight him, and he needs big things that can be pushed about.

The two-year-old can use to some extent the smaller muscles, and delightful games can be played from now on; sorting things of different colors, grouping objects of similar shape, games to test sight, hearing, touch, smell, or taste; making designs with colored blocks, putting differently shaped blocks into holes to fit them, building houses, forts, castles, gardens in sand, modeling in clay or plasticine, stringing spools, beads, and seeds of different colors, and acting out the stories he loves so well.

(3) Learning to Read.

There is nothing to prevent a child from being able to read the words of his own vocabulary before he is four, except that usually he is not taught to do so. With no conscious effort, simply from the use of blocks, letters,

and pictures, with careful oversight, he easily learns to read sentences of his own making, and when he can read little stories from his books, his delight is unbounded, and a new world is opened to him.

(4) Life Self-centered.

The child will be able at this time to keep his toys in order, and he likes to think he can help to sweep, dust, and cook. He can climb easy stairs, and loves to jump from the bottom steps to the floor, likes to balance himself walking a chalk-line or crack in the floor, and wants to climb over the back of the couch. He needs all this exercise, and should be helped to become fearless and skilful. During these early years there is little desire for cooperation with other children; life is self-centered and is nature's time for solitary preparation.

(5) Teaching With Dolls.

The child's dolls can be made a source of information as well as of enjoyment by having them dressed as natives of different countries, as a Dutchman, a Chinese, a Russian; or to represent a sailor, a soldier, a miner, a conductor, a policeman, or letter-carrier. A little garden can be made in a box, and the planting of seeds and the watering and watching the growth of tiny plants made of great interest.

(6) Early Development Games.

One of the first games one mother played with her little one was the white game. She carried the baby about the room, letting the child touch each object, emphasizing the word " white." " Dear little white bed, white chair, white rack, white soap, white sheet, white pillow." The baby

was always delighted with Mother's games, so she entered into this one with spirit. When Mother put her on the floor, she touched again the various objects, trying in her baby way to say " chair," " bed," " soap."

Then Mother said " *White* bed."

Baby looked inquiringly at mother, then at the bed, then nodded her head and tried to say " white bed." Mother said " White pillow, so soft and white and clean." Baby put her cheek against the little pillow. Then Mother named over the whole list again, " white bed, white chair, everything white, white."

A smile of understanding spread over baby's face, " Whi-whi," she said, and looked about her, patting the bed and chair and window-sill.

Then Mother put over the back of the chair a little white towel. Baby watched with interest, and Mother put beside the towel a small white ball, then shook out a tiny white handkerchief.

A light came flashing into the baby's eyes, and she trembled with eagerness as she touched the towel. " Whi' tow', whi' ba'," she said, and danced in delight, as Mother hugged her joyously. Then the whole house was searched for white things, and baby learned a dozen new names, as she found unfamiliar objects that were white.

Another day they played a " round " game. Again they played a " two " game, and hunted for " red " things.

(7) Alphabet Book.

A big alphabet scrap-book is a never-ending source of delightful education to a young child. Two pages may be given to each letter; on the first pages being pictures

of all sorts of objects of interest to the child, the name of each one beginning with A, as apple, angel, aeroplane, ant, anvil, Alcazar, Alhambra, Aladdin. Each picture will call for a "story," which can be adapted to the capacity of the developing mind. Being made by Mother or by some one especially interested in baby, this book is different from anything that can be bought. It is individual and original, and when it is built up gradually under the eyes of the child, it seems to have in it part of his daily life.

(8) Later Games.

When the desire to play with other children manifests itself, in games of bean-bag, ball, dolls, house, store, tag, puss-in-the-corner, tug of war, kites, and hoops, lessons on the rights of other people will be learned, and fairness, truth, and unselfishness can be taught. The question-and-answer games can be used, and travel games, if other children can be interested in them, and, as soon as a child is able to use tools, he can be taught to make doll-houses and bird-houses, and to copy designs with building-blocks.

5. Nature Suggests Activities.

The years before six as a rule are not utilized as they should be. They may be made a constant delight, with education proceeding at a rapid rate, simply by using intelligently the ever-present energy and following nature's indications of interest and capacity. The quicker the children learn to read and use their hands, the less trouble they are.

The wonderful strides in education recently taken by

several young students in this land of play illustrate what can be done for little children simply by wisely directing nature's constant activity. It is distressing to see, in so many homes, so much energy being wasted, hungry little minds seeking for enlightenment forced into barrenness, questions showing awakening thought and a spirit of investigation ridiculed and unanswered, to see the light die out of eager eyes, the bright interest fade from the face, the tension of active hands relax, and a listless, fretful child asking discontentedly, "What shall I do?"

Nature has suggested a thousand things to do. If she had intelligent, competent help, nature could give a child in his first seven years a thoroughly solid foundation for the finest education.

(1) Nature Must Have Cooperation.

This means that some one must give time to furthering the child's development, and it also presupposes knowledge and tact and ingenuity on the part of the teacher. It further means that some one must show children how to do things for themselves instead of doing things for them.

(2) Nature Sets the Time.

From infancy up, there is one certain time when children demand to do certain things. It is *then* they must be helped to achievement, though it may be the most inconvenient time for mother, sister, aunt, or father. Some one must have patience to let Mary make the muffins she likes so well, when she is "crazy to do it," or to show her how to balance her accounts when she wants to know how to keep books, or to go botanizing

with her when she is busy with her plants. Some one must show Harry how to make his dog-house, or toboggan-slide, or telephone, or how to manage his microscope, just when Harry is "on fire" to do these things. In another year it will be too late.

Nature orders her schedule to suit no one but the children. When Clara wants to learn how to run the sewing-machine, and says she is sure she can make the morning gown you are cutting out, turn it over to her, let her cut and make it, guarding her only against mistakes that would discourage her. When a child learns something he wants to know, and begs it as a favor, nature is throwing out a broad hint that "now is the accepted time," and only an unwise guardian would ignore the invitation to make work a delightful play.

6. Common Sense Schools.

For the older children there is to be a wide-spread revolution in public-school methods during the next decade. When one thinks how unnatural, how positively inhuman some of our methods have been, caging up little wild creatures for four or five hours at a time, trying to run them out by machinery into blocks of uniform pattern and design, when they are intended to grow like trees, fast or slow, tall or short, weak or strong, willowy or independent, some like vines clinging, and some doomed to remain like saplings all their life, is it any wonder that forced and crammed and badgered and discouraged many children have committed suicide, that the great bulk has dropped out in no way prepared for life, and that the percentage of those reaching the top with any degree of health and attainment has been pitifully, almost un-

believably small? Our sympathies go out to the truant; some one is to blame for not running away with each truant, and teaching him life in the great out-of-doors, and we are all to blame for shutting him up so long that he had to run away, and that he runs into evil and sorrow and death.

(1) Learning How to Live.

In the wonderful new schools where children are treated as individual children, and not machines, and where they are allowed to choose their special work, and are taught by methods so natural that they seem like play, the child learns how to do the things he will have to do when he is grown. He is so eager to do them, and to learn more and more, that some schools are obliged to hold from seven o'clock to five. So truly do children respond when they are treated as human beings, and not like blocks of wood, that they have waiting-lists for classes.

One home school has been established where the pupils make the furniture, plant, care for and harvest the vegetables, care for a cow, make butter and cheese, cook their noon-day meal, sew for the house, and learn to live, and yet they are doing more of the regular school work than has been done by other classes.

(2) Vacation Problems.

Our vacation problems are being met for the children in a masterly way in most communities by public playgrounds and vacation Bible schools, while continuation schools, correspondence classes, and recreative centers are solving some of the problems for our young people and their ambitious elders.

7. Work Changed to Play.

Not the least of the valuable ideas developed during this work for the children is the thought of the conversion of work into play. As the children are being taught to do their work while they are playing, thousands of adults are learning how to put some play into their lives of toil. A boy will play all day, working at a laborious task, and come in completely exhausted; but, as he views his completed work in the twilight, he says with a sigh of satisfaction, "Whew, but that was fun!" Dr. S. Weir Mitchell, at the close of his long and useful life, wrote

"I know the night is near at hand,
The mists lie low on hill and bay,
The autumn leaves are dewless, dry;
But I have had the day.
Yes, I have had, dear Lord, the day."

Work is changed from a curse to a blessing when men love their work and make play of it. Those who do the best work in life are they who go to their tasks singing and rejoicing.

REVIEW AND DISCUSSION

1. What is life?
2. What is the first activity of the baby?
3. Why should the activity of the child not be repressed?
4. Why should a mother plan the activities of the child according to the indications of his awakening desires?
5. Why should the mother look into the future and work toward some vision for her child?

6. How may a young child be taught so that new knowledge is associated with what he already knows?

7. Tell of some early development games.

8. What is the value of the alphabet scrap-book?

9. What kind of toys should the small child have?

10. Why should the young child not be required to sew or string small beads?

11. Give your idea of a common-sense school.

12. What can be done for children during vacation?

13. What can be accomplished by continuation schools and recreation centers?

14. What is the value of combining work and play?

15. How does the bondage of " things " keep a woman from being a good mother?

16. References: The Master's Joy in " Manhood of the Master," Fosdick, p. 12; " Children at Play in Many Lands," Hall.

CHAPTER IV

ANSWERING THE CHILD'S QUESTIONS

LIFE'S VISIONS

1. The Land of Magic.

Mother and Margy had been out for a drive. When they came in, baby seated herself beside her mother and commenced to "draw." As she made her lines and dots and dashes, and funny little attempts at circles, her mother noted some regularity about the arrangement, and a repetition of some design.

"What are you making, sweetheart?" she said.

The baby was a quiet child, and hesitated to express herself. Finally a tiny, fat finger pointed to a wabbly circle. "That's the well," she said.

"Why so it is," said the surprised mother; "where we stopped to get a drink."

"And all the dreen drass and little stones," continued the baby, pointing to numerous dots and dashes, "this stone a white one, that one a brown one," she said.

The mother looked on breathlessly.

"And the little walk and the flowers," pointing to some wiggly marks, "red flowers," she said decidedly. "Mother, Margy, car," she said finally, and proceeded to draw it all over again.

As she worked away industriously, she murmured, "This a little black dog, little black dog, little black dog."

" But, Margy, there was no little black dog there."

" Next time little black dog," said the baby calmly, and the mother gasped.

For the first time her baby's thoughts were traveling away from her little body. They had lived so snugly together, she and her baby, and now the thoughts of the little one had begun their travels around the wide world on the wings of imagination. She was having her first glimpse of " the light that never was on sea or land."

She never had seen a little black dog save at a distance. How had she grasped him, and set him in her picture, pleasing herself with the thought that next time he would be part of their adventuring?

With something of a pang the mother watched the absorbed child. Never again could she feel that her baby was entirely her own, held safe and secure in her arms. Her baby had wings.

The plump little body sat here in the tiny red chair, but her baby was out again, riding over the hills and through the woods, living over each incident of the drive. Her dots and dashes and wabbly circles were things and people, and she was even adding something to the experience, and living in future pleasures.

Memory, imagination, anticipation, and something of creative power, and her baby only three! In the days to come what would be her memories, to what heights would her imagination soar? Would her soul-visions be clear and strong, and lead her upward to the light, and could she be taught to pay the price of reaching the heights? The mother felt burdened with her sense of responsibility to the mind and soul lodged in the little body in the red chair.

(1) Nature's Kind Provision.

With the little child the imagination endows objects with life, and in his dream-world the horse that prances, the bear that stands up and growls, the elephant that stalks majestically over the blocks on the floor, are just as real when only a stick is held in the little hands as when attempts are made to give him something more like the living thing. Thus does nature provide against privation in the lives of her baby children. A child will descend from the back of a most realistic hobby-horse, with a decidedly bored expression, to prance delightedly about the room on a cane.

(2) A Fairy Lady.

A little child who had never been told a fairy tale said shyly one day, pointing to a beautiful yellow pansy, "I think a little gold lady lives in there."

"What makes you think that, dear?" she was asked.

"She smiles at me and nods her head," said the child.

We can see from this how the first fairy story was conceived, and how the fays and fairies and brownies appeal to the fancy of a child.

2. Influence of Stories.

The deeds of the good fairies and brownies, beautiful poems, tales of the classics and modern heroes, the folk-lore of all nations, the nature stories, animal stories, and concrete stories of real life, especially the experiences of father, mother, and grandparents, all these form a firm foundation for childish ideals, and may exert a positive influence for good.

3. Positive Impression Better than Negative Instruction.

Only those stories telling of the bravest, kindest, most loving deeds should be related to the young child. No one can foretell the far-reaching influence of an unsuitable story upon the unstable nervous system, and it is unwise to risk bad dreams, and the development of fears and superstitions, when there is such an abundance of good material at hand.

Some robust natures among even little children enjoy tales of bad goblins and disobedient children, and seem to be benefitted at the time by the thoughts of the terrible results of evil-doing; but, as a rule, even these will respond more quickly and with better effect to positive influences, to a story leading their thoughts to constructive good and higher ideals. The very children who delight to shudder at gruesome tales, are the ones who will be tempted to try some of the wicked deeds, to see if they really lead to such disastrous results. Children are very easily influenced through indirect suggestion.

4. The Make-believe Life.

As the child grows a little older, his imagination becomes very practical, and combines with imitation, urging him to build houses and barns with his blocks, and to stock his farm with animals, to build bridges and skyscrapers, and to rush the people into trains and steamships; the little girl builds homes and schools, and carries her doll-children through all the delights and ills of babyhood and childhood. The children run the gamut of life so far as they know it, in their make-believes, and find it

hard to distinguish sometimes between the real and the dream life. Mothers should not blame them when they confuse truth and fancy, but should enter into their dream-world with them as far as possible, and help them to see the truth, but children should not be expected to see truth just as an adult sees it.

5. Practising the Ideal.

Their gift of dramatic imitation should be utilized. When Bessie is a grown-up lady and comes calling, the most courteous treatment and cultured conversation can be made a vehicle of education, and be sure it will be appreciated. When Johnnie is Uncle Bob, and comes with his car to take the family motoring, he can be taught to be the cultured gentleman Mother wants him to be later. He will understand.

6. The Power of the Imagination.

In adolescence the imagination paints glorious pictures of future success, holds a glowing ideal before the soul's vision, reveals glimpses of truth that start the dreamer on a life voyage of discovery, stimulates investigation, and gives incentive for hard work that may bring great results in science or invention, and, as life goes on, gives one the courage to pursue the ideal in art or profession, and reaching ever higher and higher, it leads the human soul at last to communion with its maker, God, giving to those whose eyes are opened the faith that can see the mountain full of horses and chariots of the Lord. It is imagination that gives the human touch to missionary and Red Cross nurse, and that makes the men in the trenches rejoice to live and die for humanity's sake.

To those without imagination, life is dull and gray; it lacks stimulus and beauty, comradeship and comfort.

7. The Imagination Not to Be Repressed.

The imagination must not be repressed; it is a wonderful power. It must be fed aright, and developed, from crude fancy and trivial picturings into ideals of strength and beauty, into mighty forces urging to endurance and perseverance, and into faith that breaks the fetters from the soul, and leads it into the presence of God.

LIFE'S BEGINNINGS

1. Curiosity Awakens.

The first question concerning sex is likely to come from the little tot: "Mother, where did baby brother come from?" The mother is perplexed; the old traditional stories of the stork, the sugar barrel, the cabbage field, and the doctor, occur to her. She is a wise mother; she knows these custom-sanctioned untruths may allay curiosity for a time, but what of the future?

2. Seeking Truth.

Her little girl, but yesterday a baby herself, has absolute confidence in her parents. She has been guarded from deception in any form, and her perfect faith in everyone about her is almost pathetic. Even Santa Claus has been explained to her as the big fat, jolly Spirit of the Christmastime, and has been classed in her heart with the fairies and brownies, loved and believed in as real in their own world. Shall the mother be the first to put a lie into the little heart? She looks into the earnest little face.

"*God* sent brother to us, dear."

"Did he drop right down from the sky, Mother?"

"No, dear, but God made the baby grow from a tiny, tiny dot that you could scarcely see, like the smallest little seed or egg, in a little nest that was in a secret place that only Mother knew about; and he grew, and grew, and when he was big enough to be alive in the world like other people, God let Mother bring him into his own little bed, and put dear little clothes on him, and feed him, and bathe him, and take care of him. And he grows so fast he will soon be walking around and we will have the loveliest times together."

"Yes, we will, Mother. Isn't he cunning? Wasn't God good to let us have him?"

"Yes, dear, a little baby is a marvelous creation, no one but God could make anything so wonderful."

3. Father and Mother.

Later, when questions begin again, the mother explains the father and mother principle, shows her the mother robin on her nest, and the father robin scurrying around after worms for her, and how they both work with all their might to find food for the hungry baby robins when they come out of their shells. She tells her about the little chestnut babies.

Three little babies in white silk robes
  Lay in a cradle of green.
The cradle, with lining of satin white,
  Was the coziest ever seen.

Far from the world the little ones slept,
  In a castle strong and tall;
And never could passing stranger's eye
  On the precious babies fall.

The months flew by, and the babies three
  Grew stronger by day and night;
And to shiny satin of nut-brown hue
  Were changed their robes of white.

The fall winds blew, the castle rocked,
  The cradle broke in two,
And down to the ground from a tree-top tall
  Three little brown chestnuts flew.

—*"The Chestnut Burr," by May Belle Willis.*

4. The Home.

Mother explains how the little girl's home is like a great big nest, which Father and Mother have for their boys and girls. She tells her how all the animals went into the ark, two by two, the father lion and the mother lion, and the father bear and the mother bear, and even the father ant and the little mother ant, and how always there must be the father and the mother and the nest before the babies can grow. Then she shows her the little seed cups of the flowers, where the seeds for next year's blossoms are, and explains that even the flowers have a father part and a mother part, and the yellow dust is the father part, falling into the little seed cup which is the mother part. And she explains how there may be tiny seeds in some flowers all ready to grow, but unless the yellow pollen falls into the seed cup, there will be no flowers from the seeds the next year. She tells her how sometimes the father pollen is in a flower away off at the end of a field, and on this side of the field is a flower with a little seed cup, and a big bumblebee comes along, and takes some honey from the father flower, and gets all covered with yellow dust, and then he flies away, and when he goes after the honey in the mother flower,

the dust all drops into the little seed cup, and then the seeds grow, and next year the flowers bloom again. And these have little seed cups and more pollen, and other flowers grow year after year.

And that is the way it is with people. The mother has the little nest, and the father has the power to make the seeds grow, and the father and the mother get the house ready, and they go to housekeeping, and then the babies come and make the lovely family.

5. The Secret Nest.

But the most important part of all is that, as the little girl babies grow up, they are being made ready to have a little mother nest of their own. And when the little girl is old enough to understand, and can keep the secret just between herself and her mother, the mother tells her that this little nest with the tiny, tiny, tiny dot in it that grows is away inside of her own little body. And when the little girl grows into a woman, and has a husband and a home all ready, then a tiny dot, so safe and warm in the nest, begins to grow and grow into a little baby, and when the right time comes, God has provided that the baby enters the world as a little child.

6. Care for the Body.

So the little girl learns that tomorrow holds great possibilities for her, and it behooves her to take great care of her body, for when she is grown up like Mother she will want to be a strong, beautiful woman, capable of taking care of her own home. She must watch her body, that no evil comes near it, and no harm comes to

the little nest, and when the years bring her to womanhood, and she has a husband and little children of her own, she will thank the mother who loved her enough to fill her mind with sane and beautiful thoughts of God's care for his creatures, and who helped her to guard carefully her body, and made possible the happiness of her later life.

7. The Gift of Life.

So soon as the boy is old enough to understand, and this sometimes must be very early in his life, to forestall impure teaching from servants and older children, he must be told how God has made him different from his sister, because he is to be the father in his own home some day. How God has given a wonderful power to the father nature in the plants, and trees, and birds, and all animals, to start the life of the future to growing. Without the yellow pollen dust there would be no morning-glories next year; if the beautiful, life-giving, yellow dust is not scattered over the tiny seeds in the apple-blossoms, there will be no big red apples in the autumn; if the father robin and the mother robin did not agree to build their nest, and start their home together, there would be no robin redbreasts to hop over the lawn and sing so sweetly in the spring.

So God puts it into the hearts of young men and young women all over the world, to love each other, and start a little home and raise a family of children to take their places in the world when they have gone. And every boy who grows up in health to young manhood, has given to him this power of starting new life to make the men and women of the future. It is a wonderful power,

almost like the power of God when he created the world and the plants and animals, and the first man and woman to govern it all.

8. Like Begets Like.

And it is a solemn thing to think that each boy or man can produce, or reproduce as we call it, only the kind of life that he has himself. If he builds up a strong, beautiful body, and is bright in school, and brave and honest, and kind to animals, and courteous and gentle to his sisters, and helpful to every one, then in the years to come his own children will be likely to be that way too. For there is a law of heredity that like begets like, and children are born with a body like their parents, and a tendency to be good or bad as their parents were before them. So a boy must be what he wants to be when he is a man, and what he would want his own children to be some day.

9. Guarding this Wonderful Power.

And he must care for his body and guard this wonderful life-giving power, never listening to any one who says anything impure about it. Some boys have not been taught to be pure in their thought or actions, and some men use this power in a way to bring untold misery into the world. He is told that as the days go by, if he wants more information, he is not to listen to those who may have wrong ideas, but is to go to Father or Mother who will tell him the truth, and help him to keep himself pure and clean. In the years to come when he has a home of his own he will thank God that he was taught how wonderful it is to be a coworker with God in bring-

ing new life into the world, and helping to make it better and purer and happier.

10. Cleanliness and Purity.

To guard the children from a too early sex development, even little babies must be watched very carefully. Absolute cleanliness of body must be maintained, any unusual movement must be prevented, and the body kept fully clothed at all times. Servants must be watched, for some are wickedly unreliable. When the little one is old enough to understand, in connection with the daily bath, he must be impressed with the thought that the parts of the body touched by the waste as it leaves the system, require special cleanliness, or disease will invade the body, but under ordinary circumstances, these portions of the body are not to be touched for any other purpose by any one, not even the child himself. If they are clean and normal, there will be no irritation, and nothing to draw the child's attention to them. If they need care, he is to ask Mother or Father about it. This instruction must be repeated over and over and over again, until he understands they must not be touched. This will save the child from evils the extent of which no one but a physician can realize, and the foundation is laid for purity of body as well as of mind. While the child is too young to understand motives, he can be intrenched in habit, and future temptations will have less power over him.

11. Beautiful Story of Life.

It is so easy for a child to go wrong, and it is almost impossible to impress some mothers with an ade-

quate sense of the danger and the necessity for early care and instruction. The facts of reproduction are so wonderful, and as interesting as any fairy tale or magician's wonder-story, and when the young mind grasps the thought in its freshness and purity, before the vulgar suggestions of the street have had an opportunity to soil it, the heart holds it pure and clean for life, and evil has less power to influence the future. The mother who thus fortifies her child against future temptation has taken the first steps to prevent the disasters that overtake thousands upon thousands of our young people every year. Knowledge with purity is protection.

REVIEW AND DISCUSSION

1. Why should only stories of good deeds rather than of wicked people be told to little children?

2. How may a child's imagination be made to aid in his training?

3. How does imitation aid in the development of a child?

4. Why should the imagination of growing children not be repressed?

5. Why should children be taught that they have some responsibility toward the men and women of the next generation?

6. References: Aspirations and Ideals, in "Man's Value to Society," Hillis, Chap. 3; "Living Teachers," Slattery; "The Charm of the Impossible," Slattery.

CHAPTER V

TRAINING TO SERVE

1. Responsive Love.

The first conscious thought of a little child should be love; that is, an inward response to the love seen in the mother's glance, and felt in her loving touch. This love is nourished by the physical comfort provided by the mother or caretaker—warmth, cleanliness, food, soft clothing, the loving caress, and gentle word. Then, as the child grows, the toys, the song, the comfort in pain or illness, later the play, the story, the excursions about the house and out-of-doors—all these minister to his physical well-being, and he responds with an infant's love, which has little of appreciation or gratitude in it. The child to himself is the center of his world, and everyone he sees exists but to do his pleasure. His first love is simply a response to the love that surrounds him.

(1) Dawn of Altruistic Impulse.

Gradually, as the days go by, there develops a vague sense of obligation, and he begins to discern dimly some of the rights and privileges of others. Soon he recognizes a slight connection between his own actions and the response from those about him, and his first conscious effort to control a wayward impulse is made because he sees that disobedience occasions a change in his mother's expression, a disappearance of the approving smile, a sad-

ness instead of the usual glance of love; and he tries to win her approval by conforming to her wish. Thus is responsive love converted into service to the loved one, and the child's first altruistic impulse is born.

(2) Child's Desire to "Help."

His future temperament, disposition, character, depend largely upon his training now. Wise is the mother who, even at this early date, checks her personal impulse always to serve the child, in the effort to teach the child to serve through love. The first awkward efforts to "help" mother must be noticed and appreciated and accepted. A mother who refuses these offers over and over again, through early and later childhood, because it is more trouble to teach the child to do things than to do them herself, will be very inconsistent to lament later that her young daughter and son take no pride in the appearance of the home, and have no desire to help in the household duties. The time to teach certain things is not to be at the convenience of the mother, but must be at the moment of the development of the desire in the child to learn and serve.

2. Self-Interest Not Always Selfishness.

The average infant is so self-centered as to seem selfish. Do not blame the baby for something that is common to all infants. The young child soon learns to offer its playthings to its companions, to share its goodies, and some children gladly sacrifice comfort for the benefit of others.

3. Courtesy in the Home.

Be sure that the child begins its life with the impression that the sweetest thoughts and the kindest deeds

belong to his home people. It is astonishing how many homes have the spirit of the burly man who followed his wife into a street car. She was loaded down with bundles while he had his hands in his pockets. A gentleman arose to offer her his seat, when the man pushed forward and dropped into it.

"I didn't give that seat to you," said the gentleman. "I gave it to this lady."

"Dot's all right," grinned the man. "She's no lady, she's my vife!"

Many men would scarcely go that far, but, nevertheless, they are never quite so kindly courteous to the mistress of their home as they are to strangers; and so many wives and mothers have such a very different code of manners for the home-folks and the rest of the world, that children learn to know their "company voice." If there must be any lack of courtesy, it might better be shown to strangers than to the loved ones of the home.

(1) Gentle Manners Taught by Example.

Unfortunately good manners cannot be taught to a child by those ignorant of them. The mother who would have her baby courteous to her must be courteous to her baby, and the father who wants his boy to be a gentleman must himself be a gentleman. One cannot help a feeling of pity for the child who awakens one day to the consciousness of a lack in himself, caused by faulty home-training, and finds that he must set himself at the hard task of unlearning boorish manners or uncouth speech.

The early acquisition of fine manners is an invaluable possession. Life will be smoother if not happier for the fortunate one who has been trained early in life to polite-

ness, gentleness, and courtesy on all occasions. There are times and circumstances when politeness has been known to win what gold and hard work have failed to accomplish. It is they who have been trained in courtesy from babyhood who most often find themselves possessed of tact. Kindness may blunder, and courtesy may cast pearls before swine, but tact does and says the right thing at the right time and in the right place.

4. Trained to Serve.

From the beginning a child should be taught to pass along its blessings. Love is service. It is the greatest kindness to a child to direct his activities into useful channels. Begin his education early, turn his thoughts away from himself. Show him how he is only an atom in God's great universe, only one of thousands of millions upon earth; how he is debtor to the men and women who lived years ago; to the brave hearts who gave us this beautiful country and nation; to builders and workers in brass and wood, tin and iron; to woodmen, miners, and sailors; to animal, vegetable, and mineral kingdoms; the sheep, beaver, and deer; tree and bush; river and spring; to countless multitudes who have served that he might live free and happy and comfortable. His heart should be full of love for every one, and his days filled with deeds of love and kindness, that he may by these say "Thank you" for all that has been done for him. Use all the generous impulses of the baby-heart, and child-mind, and guide the dawning altruistic thought. It may be a trouble, at the time, to so teach and train your child, but, in days to come, your heart will swell with love and pride when word comes to you of noble deeds done by

your grown sons and daughters. You will then realize that these are the direct outcome of loving impulses cherished and directed by you in infancy and childhood.

5. Life a Mirror.

Sometimes a child feels grouchy for no apparent reason, and the smiles are gone. Bring a mirror suddenly before his face when he is angry or fretful, and show him how he looks. Ask him to smile and see how much better he looks. Get your little amateur grouch interested in making some experiments along this line. Tell him to smile happily at people, and see if they do not smile at him; if he wants to try a frown on some of the boys, be sure they will frown back at him. And then he can tell them he did it just on purpose to see what they would do. He will be pleased with the fancy that people are like a looking-glass, and that he will find that much of his little world will reflect what he himself gives to it.

6. Unselfishness.

Foster the spirit of unselfishness and generosity, but let these be expressed in a child's way. It is harder for some children to be unselfish than it is for others.

"Two little sisters, Daisy and Bess, had been given a parasol, which was to be held and shared in common. It was a dainty bit of blue satin, with such glory of ribbons and lace as well might charm the most exacting little girl. They were to take turns carrying it; but mother noticed at the end of a week that Bessie's turn never seemed to come, although the unselfish little girl made no complaint.

"One day, as they started for a walk, Miss Daisy, as usual, appropriated the coveted treasure, and gentle Bess was moved to remonstrance: 'Sister, it's my time to carry it!'

"'No, it's not; it's my time! I haven't had it hardly a bit,' retorted Miss Temper, with a flash of her brown eyes, as she grasped the parasol more tightly.

"'Daisy,' interposed mother, 'give it to your sister. She has let you have it every day, and you must learn to give up.'

"'Oh, Mamma, I can't! There is no giveuppity in me,' sobbed the little girl, dropping the parasol and hiding her flushed face in her mother's arms."—*Youth's Companion.*

Do not expect too much, do not demand too much; there must be a gradual growth in natures such as this. If a child simply keeps happy and smiling as he daily grows a little taller, a little kinder, and a little wiser, he is doing a child's work in the world, and doing it well. Notice the little kindnesses he does, and make him feel that it is worth while to try.

7. Missions.

The thought of kindnesses can be extended gradually from mother or sister or nurse, father, relatives, neighbors, poor people, to little children in other lands who need help. The world idea of neighborliness can easily be given to little children, for they have limited ideas of space. To them the whole world is just at hand, and if they are kept informed of mission conditions and needs as they grow older, they will never lose the idea that the one who needs help is neighbor to them, whether living in India or Africa or only on the next street.

8. The Lord's Box.

If our young children can be led to put aside always, as a matter of course, one little portion for the Lord's share of every gift or allowance they receive, and then can be guided aright and helped to distribute these portions from the Lord's box to others so that they can see the good they can do, you may be sure that the missionary spirit will never be lacking in them.

9. Sympathy.

We think sometimes that children are unsympathetic in the presence of the suffering or sorrow of adults, but, just as a child can cause suffering in ignorance, so, because of his inexperience, there is often nothing in his heart which can interpret to him the sufferings of other people. He is indifferent because he cannot comprehend what others are enduring, and he is not to be blamed for this; knowledge will come to him soon enough. As if in proof that children are not callous or indifferent because they are hard-hearted, very young children can understand when animals are hurt. A child will cry to see a horse fall or a dog or cat limping or injured; this is within his ken and his sympathy responds instantly.

(1) Cruelty in Children.

Little children are sometimes said to be cruel, but an observing mother will know that if they are normal they do not mean to be cruel. Their knowledge is very limited. New experiences are crowding so upon them every day that they cannot assimilate them all. They pull an animal about just as they would a toy, not know-

ing the difference. They should have pets, for in this way they learn to put forth effort to help and please, but their pets should be strong and able largely to care for themselves. Very small children should not be left alone with small or helpless animals.

(2) Imagination Creates Sympathy.

When the child is old enough to use his imagination to help him understand how animals feel and what they think, instruction is easy. Little Jack longs for the time to come when he can drive a horse, flourishing a big whip and saying "Get up" in fine style. When he can do this he will be sure not to hit the horse with the whip, for he can just imagine how the horse feels, and he will be kind to the horse.

(3) Knowledge Prevents Cruelty.

Older boys are often ignorant and thoughtless, and do cruel things without really meaning to cause suffering. The way to help them is to give them a wider knowledge. Professor Kirkpatrick tells how Doctor Hodge of Worcester found a lot of toads that had been killed by school boys. He cured them of cruelty in this direction by offering a prize for the best essay on "What Do Toads Eat?"

10. Plans Must Become Deeds.

As soon as the child can understand your language, review the day's doings with him in the evening. Later, encourage the child to tell you all about its day at kindergarten or school. Crystallize what has been learned. See how many of the things planned for the day have

been done. What has been forgotten? Ideals and plans for the future are reached only by doing each day's little duties. Planning to do things is not all that is necessary; the deed itself must be done.

11. Unkind Speeches.

Confidential talks will enable you to check any tendency to repeat unkind remarks about others. So many unkind remarks are untrue. In addition to making people unhappy, they hurt the character of those who repeat them. Teach your children to stand up for those whom others attempt to injure, and to refuse to listen to ugly or evil speeches of any kind.

12. Conceit.

Be liberal with praise and sparing of blame. You will hear it said that the average adolescent has much too high an opinion of himself, and that we must not encourage this in children; but there is no danger of making children conceited if you tell them their faults too. The truth of the matter is, there are so many hard knocks awaiting most people before they are fairly out of youth, that conceit gradually disappears even if one starts with a good supply.

13. Love Must Be Expressed.

Keep the way open to the child's heart by love-words and caresses, even though the dependent age of infancy is past. Many a child grows silent and reticent and bashful because there are no love tokens for him to respond to, and there is no effort made by his elders to draw out his shy words of affection.

14. The Child Christian.

Jesus knew children, and he said: "Of such is the kingdom of heaven." We who have loved and studied children know that a child of three can love God; that the girls and boys of ten know what it means to accept Christ as a personal Saviour and be Christian children, controlling temper and selfish tendencies, and growing daily in strength of character, because they have laid hold on eternal strength, and that the youth who faces life with such dreams and visions of conquest, or depths of dread and doubt, can find only in God the anchor that holds him safe and secure when foundations of faith seem to be shaken and new experiences bewilder and confuse.

15. In the Center of God's Love.

"Standing on the top of Cheviot Hills one day, a little son's hand enclosed in his, a father taught the measure of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the North Sea, then westward over the limitless hill and dale, then sweeping his hand and eye over the whole circling horizon, he said: 'Johnny, my boy, God's love is as big as all that.'

"'Why, Father,' the boy cheerily replied, with sparkling eyes, 'then we must be in the very middle of it.'"—*Youth's Companion.*

We certainly are in the very middle of it, and as the little child's idea is that he is the center of the life he sees about him, he can readily feel himself the center of God's love, and all the effort of parents and teachers could not be expended to better result than to keep his thought right

there. He is in the center of God's universe of love, and his work through life is to be work for God. Put this love of God, and for God, and this idea of service to him, at the core of a child's nature, and he will be ready for his work as God sends it to him through life, and he will have joy in the doing of it.

16. Production of Happiness.

Someone has said that the reason happiness is so rare is that there are too few people producing it. Start your children out in life with the definite purpose of producing some happiness, no matter what else they may do or be unable to do. The world is full of sorrowing and suffering people, and happiness for self is to be found only in service for others.

REVIEW AND DISCUSSION

1. What is the character of the first love of the child-heart?
2. What may occasion the dawning of the first altruistic love?
3. When must a mother restrain her impulse to serve in order to help her child?
4. Explain the difference between self-interest and selfishness in the little child.
5. Explain the importance of courtesy in the home.
6. How may the spirit of missions be fostered in a child?
7. Why do children sometimes appear unsympathetic?
8. How may young children be taught to avoid cruelty?

9. How can older boys and girls be taught not to be cruel?

10. How may children be taught God's love, and how may a child show his love for God and his desire to serve him?

11. Reference: "Ethics for Children," Cabot, p. 5.

CHAPTER VI

COURAGE VERSUS FEAR

1. Fear a Racial Inheritance.

When one pictures in imagination our cave-dwelling ancestors in the midst of their countless enemies, holding their right to life only by power of strategy and cunning, and constant watchfulness against foes of almost overwhelming strength and ferocity; when one considers that the reckless and overbold were often overcome and eliminated, and that the cautious, watchful ones were the ones who survived, one might well believe that the instinct of fear can never be eradicated from the racial memory. And yet the adult of today trusts so fully in the safeguards of the present civilization, that the instinctive fears of the small members of each oncoming generation seem absurd and anachronistic.

2. Fear Caused by Inexperience.

As a rule, childhood fears have their origin in ignorance or inexperience. As a well-trained child studies and develops day by day he is expected to overcome them. He should retain a wholesome caution as to trusting the strange man or woman, a hesitation to enter dark and unguarded places, and a tendency to avoid needless exposure to danger. A certain amount of caution is a safeguard to the child, but he must not be allowed to be a slave to his fears.

3. Taught Through Emotions and Imagination.

Fears allowed to burden the child-heart bring bad dreams which still further depress an unduly sensitive nervous system; and stories of ghosts and bogie men and bad fairies make him go to sleep trembling under the covers. His fears must be taken one by one and analyzed. Each one must be explained away, or forced out of his mind by putting something pleasant in its place. Leave a shaded light in the room with a timid child at night, rather than have him go to sleep lonely and afraid. Carry him about a dark room occasionally, letting him touch the familiar objects. Take him out of doors before he is put to bed, and let him see the pretty dark with the dancing shadows and the bright moon and stars. Remove the fear of insects and animals by giving children a love for animals, and an interest in the wonderful insect life. Storms, lightning, burglars, fire, flood, each must be dealt with according to circumstances and the nature of the child. Reason in the young child is not developed; he must be taught through his emotions, and his confidence in mother and imitation of her example. The imagination is very vivid, and pictures of terror must be replaced by scenes of peace and comfort.

4. Aid for the Timid Spirit.

Too often this evidence of fear is the accompaniment of a timid, shrinking spirit with a tendency to discouragement and doubt. Unless a nature like this can be in some way infused with a spirit of hope, confidence, and courage, the child's life-battles are half lost before he begins. The child should be encouraged to believe in himself.

5. Search for Causes.

Sometimes a child is low-spirited and afraid because it is underfed and not properly nourished, or because it is really ill. Sometimes it is being frightened by a servant or an older child. Sometimes sight or hearing is defective, and long continued efforts to compete with normal children have induced a hopeless despondency. Sometimes a child has been found fault with, and nagged, until all his originality and stick-to-it-iveness and ambition have been scolded out of him.

Make a determined search for causes. If the primary cause of the condition can be removed, the fears, or discouragements, or fits of blues, or mistaken ideas can then be met and vanquished one by one.

Fear of failing at school is sometimes a burden to a sensitive child. Help him in the preparation of his lessons, promise to explain things to him, and to help him to review a little each day. Cultivate a sweet philosophy in the child mind. It is not a life and death matter even if he should absolutely fail; all life is before him in which to learn; and no one will blame him if he does his best. In the meantime busy yourself finding out his inheritance and limitations, and give him extra help where he most needs it. As he grows older, don't let him waste his time pounding on a stone wall, trying to do things for which he is not fitted; switch him off on to something he can do and do well.

6. Self-Confidence Necessary.

The discouragement of a boy or girl is sometimes short-lived, but it is a smothering, all-enwrapping gloom while

it lasts. Encourage the child, and help him to self-confidence. He will need an immense amount of this to enable him to attack bravely all the obstacles that are sure to spring up before him. As he grows older, and experience shows him how to overcome danger, and as knowledge increases, showing the needlessness of many childish fears, he grows wiser and more courageous. Put yourself on the mental and emotional level of the child, and explain things from that view-point, without impatience or blame.

7. Suggestion of Inferiority Harmful.

Do not permit anyone to give your child a sense of inferiority. It will not occur to a fearless, democratic child that he is poorer or less handsome or less beautifully dressed or less brilliant or less lovable than another child unless this is suggested to him. Let him go out into his little world undaunted and undismayed by any hampering feeling of lack in himself. Praise the gifts he has and help him to develop his special talents to the utmost, and do not refer to his defects except as it may help him to overcome them.

8. The Menace of Continued Fear.

Fear is real to a child, and, continued, is a deadly menace to health of body, mind, and soul. Fear increases the suprarenal secretion in the child's body and raises the blood pressure, and a continued nervous tension of this kind is as bad for the child as though he were being forced to do hard work far beyond his strength. Few parents fully appreciate the power of fear to injure the body and mind of the child. It is impossible to estimate the harm done to children by tales of hobgoblins who will come

in the night to harm them, or of the policeman who will carry them away if they are bad. A child can be driven almost insane by terror. It is inexcusable for anyone to cause such suffering. It is probable that many cases of hopeless insanity have had their beginnings in some of these severe brain agitations.

9. Fears Not Made Known.

A child will sometimes suffer in an agony of fear and will allow himself to be considered sulky or moody or disobedient rather than let it be known he is afraid. A parent who has made a study of his child can often read signs and actions, and can conduct himself accordingly.

Little children must be made to feel that mother is an unfailing refuge. They are sometimes afraid of such absurd things; one must expect it. Each day brings new and bewildering experiences; the most ordinary things of life sometimes seem terrifying to a little child. Let it be sure always of sympathy and help, so that it will not be afraid or ashamed to let its fears be known. Encourage a child to use his powers as they develop so that he may have confidence in his ability to defend himself; and teach him that, as he grows, he will understand more and more that many of his fears are groundless.

10. Subconscious Encouragement.

The young child can be helped by seeing that his last thoughts at night are of strength and endeavor and success. Put into his heart over and over each night this fixed idea of success and growing strength tomorrow. Project your thought into his subconscious life as he falls asleep, and whisper to him what he must think and feel

and do the next day in order to win. These thoughts will dominate his subconscious spirit during sleep and influence his brain and nervous system when he awakes.

11. Use Vital Force to Win.

Do not let the child use nervous energy mourning over failures or disappointments; but show him how to put every bit of vitality to use in preventing the same thing happening again. Don't let him look forward with dread to tomorrow if he has formed that habit. Fill today so full of pleasure that he will forget there is to be a to-morrow, and help him in time to believe that he will be strong enough to take care of tomorrow when it comes.

12. Abundant Praise Necessary.

Do not allow other members of the family to criticize a child who is easily discouraged. He should be praised and encouraged instead. Some children require a great deal of praise; give all the praise that can conscientiously be given so long as this crutch is needed, while at the same time you are teaching the child how to live without it. Many children have been hampered throughout life because of frequent reminders of physical or other peculiarities.

13. Avoid Needless Disappointments.

Do not disappoint your children needlessly. Just a little rearrangement of adult plans sometimes means all the difference in the world to a child. But if the child must be deprived of some expected pleasure, explain the circumstances to him. If he is shown that it is unavoidable, and is helped to be brave and unselfish in submitting to the inevitable, there is then no bitterness to rankle in

his heart, and he will be just a little stronger to bear the next disappointment.

14. Courage a Habit of Mind.

Teach the child that his life is not simply a succession of days, with duties or pleasures that fill them in haphazard fashion, but that God is watching his struggles, and has a wonderful plan for his life all lovingly thought out, and will help him to follow this plan if he prays constantly for guidance, and does his very best to do as God tells him to do; and that difficulties are not intended to discourage him, but to make him stronger to think and work, and to put snap and vigor into him, that in days to come he can conquer even greater things. A little fence, or a high fence, a pile of stones or a hill, or even a mountain, are nothing to an eagle; he can fly over them all. Just so the annoyances of every-day living are very small obstacles to a bright, courageous spirit that can look out and up and over and beyond them.

Courage is more a habit of mind than most people fancy. Some attack life as a giant snow-plow attacks a big drift. Everything gives way before their indomitable pluck and energy. Hope and courage are qualities that need exercise, and often vigorous exercise, to keep them alive and in fighting trim. It is not simply an accident that some people are always serene and calm and smiling, and can greet another's tale of woes with words of cheer and comfort. They have probably fought hard for that calm serenity and cheerful smile, through days of weary battling with discouragement and disappointment. But they have conquered. It can be done. It takes grit, but it pays.

15. Mothers Who Worry.

Few mothers realize that lack of confidence and courage in the children can often be traced to habits of worry and anxiety in the mother. The mother who is afraid of this, or worried about that, or is sure so and so is about to happen, has taken off the keen edge of childish hope and cheerfulness before it has had a chance to brighten the life or shape the character. Mothers who worry all the day long do the hardest work life can give to anyone; and then they wonder why they are tired out when night comes, and why life seems so joyless, and why their children are the least satisfactory of any in the neighborhood. They hold up some tiny mite of discomfort so close to the mind's eye that all the sunshine of God's presence is blotted out, and then they shiver in the darkness they have brought upon themselves. Mothers who have little children to be influenced by every thought, and word, and deed of theirs have no right to indulge in moaning or complaining or foreboding.

16. Child's Fear of Parents.

There is one form of fear that should never be allowed in the home, and that is a child's fear of its parents. It is inexcusable, barbarous, brutish, for any man or woman to overshadow a child's life by fear of personal injury or of over-severe condemnation. Such parents deserve to live to be met face to face by their children, grown men or women, who will tell them that for such bravery and courage as they have gained they are in no wise indebted to their parents, but that they have had to secure these by hard battling against the unnatural fear that might have

made cowards and liars of them, and utterly wrecked their lives.

The mere fact that a man and woman are born one generation ahead of other men or women in race progression, gives them not the slightest right to enslave the body or crush the spirit of the children entrusted to them to train. As civilization advances, the status of the child in the home will be viewed more and more as that of a valued guest entrusted to the care of the older generation. He is there for only eighteen or twenty years that quickly fly away, and then the child, having reached maturity, the two generations should be one in sympathy and love. Happy the child whose parents are the dearest friends of his adult life.

17. Courage an Asset.

A brave, courageous spirit is an asset to any child. One of nature's wise provisions is that in the glow of adolescence most of the fears of childhood are forgotten, and the soul is fortified by bright visions of future conquests. Better the courage of ignorance of the trial of battle than no courage at all. With each day's experience will come a gradual understanding of how to conquer life's difficulties, and fortunate the child who faces the future without fear.

REVIEW AND DISCUSSION

1. Why is the instinct of fear so strong in children?
2. What may be some of the causes of fear and worry in a child?
3. How may a child's fear of the dark be overcome?

4. How may a child be helped to overcome childhood fears?

5. What may be some of the bad effects of continued fear in a child?

6. How may older children be helped to have self-confidence and courage?

7. What is the duty of mothers in regard to worry and discouragement?

8. Should fear of parents have any place in the home-training? If so, why? If not, why not?

9. How can courage be made a habit of mind?

10. References: "Moral Muscle," Atkins; "Man's Value to Society," Hillis, Chap. 14.

CHAPTER VII

TRUTH AND HONESTY

1. The Golden River.

"Mary Ann's child is a sad little liar," said Aunt Myra as she put her spectacles on the mantel.

"Why, Myra, how you talk!" said Uncle Sim.

"Yes, and how that child talks! Now don't defend her to me. I know you think everything she does and says is all right, but her talk today has set me to thinking something is altogether wrong with Mary Ann's teaching.

"I went over to Mary Ann's intending to set a while, and saw Sarah Jane coming in the gate with her skirt full of flowers and woods truck, such as she's always filling the house with.

"'I s'pose you got them things on Snake Hill,' I says.

"'Oh, I've been up to the Golden River, Aunt Myra, past the glacier on the mountain,' says she, pointing up Snake Hill, 'and I've brought this to show Mother,' she says, showing a lump of something in her hand, 'and then I'm going to put it in the wooden chest and keep it all my life,' she says, 'for not a mortal more goes up the Golden River,' or some nonsense like that, she says.

"'Sarah Jane,' I says solemnly, 'I've lived on this farm fifty-five years, and I know there ain't no such a thing as a glacier on Snake Hill, and Mud Creek is the only stream within walking distance of where we stand.

It's my belief you're telling me an out and out lie. Were you up on Snake Hill?'

"'You can see for yourself, Aunt Myra,' she says, 'how I got this from the glacier. How could I get it if I hadn't been up there? And the Golden River was singing and dancing in the sunshine,' she says, and she ran in the front door her mother always has standing wide open, letting the sunshine fade her best carpets, and she clattered away up-stairs singing, as if she hadn't just been breaking one of the commandments all to pieces.

"Mary Ann was in the kitchen, and I says to her, 'You'll certainly have to discipline that child, Mary Ann.'

"'Discipline,' she says, springing up. 'What child, Sarah?'

"'Yes, Sarah Jane. She's been lying to me.'

"'What do you mean, Aunt Myra?' she says, a setting down, her face white.

"'I mean just what I say,' says I, 'she insisted she'd been up some Golden River, when I told her positively there wasn't no such a place on this farm, and she says she brought something from a glacier for you to look at.'

"'Oh, that's all right,' says Mary Ann, laughing, 'that's a story——'

"'Of course it's a story,' I says, 'it's an out and out lie, and the child ought to be shut up on bread and water, or she'll never be able to tell the truth again,' I says.

"'You don't understand, Aunt Myra,' she says.

"'I understand enough to know the child is in danger of eternal destruction,' I says, 'and if you are encouraging her in it, I don't see no hope for you either,' I says.

"'Listen,' she says, 'it's a story out of a book her Sunday school teacher read her, and she liked it so much

I had to read it to her again yesterday, and she can't think of anything else but that. She just lives in the tales of the fairies and goblins and little people of the woods,' she says.

"'Mary Ann,' I says, 'you know well enough there ain't no little people in them woods, for you've walked through them every week of your life, and I must say I never thought I'd live to see a niece of mine, and a Sunday school teacher, a sister of the minister, encouraging deliberate lies in their children, to their everlasting sorrow, and the disgrace of the whole church. I don't know what the world is coming to!' and I walked out the back door and come straight home. What we're going to do about it I don't know. Mary Ann is encouraging the child to walk the broad and pleasant road to perdition."

"Tut, tut, Myra," said Uncle Sim, who had listened in silence.

"No, 'tisn't 'tut, tut' neither, but it's no use to ask any understanding sympathy from you, you're too wrapped up in that child, and nobody could convince you that there is anything wrong with her," and Aunt Myra closed the door into the kitchen.

(1) Some Mothers Understand.

It is fortunate for most little children that the number of mothers who understand is greater than the number of Aunt Myras who insist always upon hard, cold, gray, unadorned facts at all times in a child's life. It is one of the inalienable rights of childhood to live for a time beside the Golden River. Here they build the foundations for their future castles in Spain, and, if they are wisely taught,

store in their hearts a little of the rainbow-glory of that sunny land, to brighten the gray of adult years.

(2) Confusion of the Dream World and the Real.

Some mothers are greatly concerned because the glamor of the dream life clings to the mind of the child at inconvenient times, and tends to cause exaggeration, misstatements, and sometimes really false statements. These must be analyzed from the child's point of view, and the truth pointed out. Exaggeration must be discouraged, and a plain statement of the facts in the case obtained. One little girl given to fanciful stories of strange occurrences, was given a blank book, and told to write in it all the beautiful fancies, her encounters with strange people, and her wonderful adventures. In another little book she was asked to write a plain record of the day's doings. She poured out her heart in the first, and learned to base the speech of ordinary life with others on the practical day-book. This cured her entirely of exaggeration, and drew the line clearly between truth and fiction; yet her heart was not starved, nor her freedom to think in leaps and bounds in her world of fancy at all curtailed.

(3) Tangled Truth and Fiction.

When imagination is picturing life in vivid colors to encourage and stimulate the child in his ceaseless labors to master the tasks set before him, and the lines between the dream world and the real are scarcely discernible, the mother should be patient. She should use her mature vision-producing power to bring to her mind the scenes that charm the child. She should help him to untangle

truth and fiction, and be appreciative of the difficulties under which he labors. Do not crush and discourage him by faultfinding.

2. Children Must Not Be Deceived.

Love of truth and absence of intent to deceive are not so much inborn as they are a result of correct training from the beginning. It is necessary to maintain absolutely frank and open dealings with even the youngest infant. It is surprising how soon a child can detect deceit—long before he can speak, sometimes. A child must grow up in an atmosphere of truth if he is to be true. Mothers who deceive their children make liars and cheats of them. Few women would deliberately plan to do anything like this, but women who have little children to train cannot afford to trifle with truth.

3. Sympathy and Kindness Needed.

Keep a child from fear, keep his confidence and faith. Have sympathy with the inevitable accidents that occur when little muscles, not yet trained or strong, drop dishes and toys, and sometimes the treasured possessions of his elders. Do not startle the child by severity into denying an accident. The love and confidence of your boy or girl are worth more than many ornaments.

A child cannot always express the truth on the spur of the moment. A child's mind is a kaleidoscope of new impressions, and he forgets easily. Sometimes when he is accused suddenly of something, he denies having done it, really thinking that he has not. When he remembers afterward that he is guilty, in the face of anger and threatened punishment, he is afraid to confess, and repeats

the lie. This is sometimes the first step in a series of deceits, and may be forced upon him by unwise management.

4. Forestall Destructive Investigation.

Do not blame the child for accidents that should be charged to the natural wear and tear of education. Use foreknowledge to forestall investigations. Tell him what is inside of the rattle or ball or clock, show him what makes the pillow soft and the leather cushion firm. Keep at least one lesson ahead of him in his education. You will be obliged to study and think and watch, for nature is urging him swiftly along much faster than any mother can realize.

5. Lying Cannot Be Tolerated.

A child must be trained to have moral courage. Do not make him a coward. When he makes a mistake, put yourself on his mental level and help him to make good. Don't stand off as a judge, but make him feel that he and you together are judging the action, and together will decide upon what shall be done about it. You will be surprised sometimes by the sense of justice, and the clarity of vision, of ordinary boys and girls, if you put a matter squarely before them to decide wholly on the merits or demerits of the case. And, if you have skill in presenting the ideas, they can see very clearly that a lie cannot be tolerated for a moment; that there must be truth in all life, whether of the home, the school, the playground, the business world, the nation, or the universe of God. God has kept his word with the human family when he promised "day and night, seedtime and harvest should not cease." We therefore know that

sleep will follow fatigue, and food for all living creatures will come as the result of nature's preparation and of the farmers' work in the fields.

Farmers and manufacturers, merchants and laborers, teachers, parents, and statesmen work together for the good of the nation. Unless men and women could depend upon one another's truth and honesty, we could not maintain a government or home or schools for a day. Business could not be carried on, and there would be no pleasure or comfort in life.

Our boys and girls are growing up to take their places in a world of system and trust and honor. Some people are not trustworthy or honorable, and these make no end of trouble. It is wise to determine to be one of those upon whom others can depend; to be true in thought, word, and deed.

6. Motive for Lie Must Be Sought.

When a child deliberately lies, from motives of selfishness or greed, each case calls for special deliberation and treatment. The parents may be wholly to blame, through mistakes in early training—or it may be wilful sin on the part of the child. It is wise to seek to discover the motive for the lie before fixing the blame, and then to adjust matters with the thought in mind, not of the deed, but of the future good of the child.

7. Nature Helps in Training.

As early childhood glides into middle and later childhood, nature takes a hand in the training. The wild flights of fancy are tamed, the tendency to exaggeration is lessened, and many children become painfully accurate

for a time, even about trifles, correcting big brother's statement that he stood a foot from the curb, as half an inch out of the way, and saying eagerly when Mother says she brought half a dozen magazines down-stairs, "Oh, there were seven, Mother; I counted them."

Now is the time to fix habits of truth and accuracy. Establish a frank, open, confidential spirit in the home. A child of this age has a strong sense of justice and fairness—he can readily understand that there can be no justice without truth and honesty; and justice *for* all demands truth and fairness *from* all.

It is only justice to maid, parents, brothers, and sisters, to be punctual to meals and at all times, so as not to rob others of their time. It is only justice and honesty to be thorough in school work, making solid foundations for future knowledge. It is only just and honest to refrain from taking or using anything, even a pen or a penny, a towel or handkerchief or book that is not one's own. It is only justice to be sure to do all one's own daily tasks so that nothing is left to burden some one else. It is only justice to others to be cheerful and obliging.

8. Mine and Thine.

A child must be made to understand strictly, when only a baby, that some things are baby's, and all other things belong to other people, and that he must not touch what belongs to another without permission. The child comes into a consciousness of his own existence with objects and persons about him. He eats what is given him or what he finds before him with no thought of whether it belongs to him or not. He picks up whatever he sees with no idea that he may be taking what does

not belong to him. Unless the small child is given certain things of his own and taught to keep hands off other things, though they may be round about him, it is impossible for him to get into his brain the thought of "mine" and "thine." This can be taught easily, for the old instinct of getting and keeping which our cave ancestors had to develop in strong fashion if they would survive in their age of violence, is strong in the young child. He will defend his right to his own playthings vigorously against the vandal hands of another child, despite the embarrassed exclamations of his young mother, hugging his ball close in his arms with a scowl on his baby face. He will understand more than you think possible when you say, "The ball is baby's, the muff is Mother's. Baby can have his ball, but he must not touch Mother's muff."

Many adults act as though children possessed some supernatural power of acquiring knowledge. Children must be taught from babyhood up that there is a certain standard to which they must conform, and, when this is observed in the home by every one, when Johnnie's belongings are sacred to Johnnie's use and disposal, and he is taught to use only his own things, there is nothing surer than that he will grow up with a sense of property rights that will stand him in good stead later in life. If care is taken to insist that each child is the undisputed owner of his toys and books, this makes it possible for him to be generous in lending them, and keeps the careless child from causing havoc among the toys of his more careful brother. Habits of thrift and order are encouraged in the child in the effort to care for his own possessions, and a constant regard for the property rights of

others is a fine foundation for honest citizenship in the future.

9. Honesty in Business Dealings.

Accuracy in money matters should be insisted upon. When a child spends money for you, have him put down, on a piece of paper, "Money received, money spent, balance to be returned," and see that the amounts tally exactly. This lays the foundation for exactness and honesty in business dealings. If you want to give him a portion of the change, give it to him after the settlement is made, but never allow him to keep the change without an accounting.

It is wise to give a child, if possible, a certain small allowance for personal expenses each month, that he may learn how to spend, how to save, and how to give away a portion of his income. Whatever it includes, let it be wholly the property of the child, and let him use his own choice and judgment in spending it. Put some restrictions upon the proper apportioning of it, but make it possible for the child to develop some business acumen in spending it. See that a small but certain percentage is put in his Lord's Box for church, missions, and charity, and show him how to find joy in spending this for the Lord. See that except for legitimate and unforeseen emergencies the allowance is never drawn in advance, and that a small portion, if only a penny a week, is put aside in a savings account.

10. Everything Must Be Paid For.

Teach a child from the first day that he can understand even a glimmering of it, the thought that everything

he receives in this life must be paid for either by him or by another. During childhood, his home and food and clothes and watch-care are to be paid for by love and gratitude and obedience to his parents, and to God who makes it possible for the parents to have these things to give. Instruction at school must be balanced by faithful study. To keep his health he must care for his body, give it food, and warmth and cleanliness and sleep; to form habits of right living he must make conscious effort to do right and to refrain from doing wrong.

As soon as possible he should be encouraged to earn money, a fair price being paid for real work, that he may understand the value of labor. Teach him to assume with cheerfulness such tasks as fall to him day by day, and to be fair and square and honest in his dealings with his small world, and he will be fairly started on his way to become a substantial and reliable citizen of the Republic.

REVIEW AND DISCUSSION

1. How may children be helped to distinguish between truth and fancy?
2. What must be the atmosphere of the home if children are to be taught to be true?
3. How do fear of punishment and over-severity militate against a habit of truthfulness in a child?
4. Why is a child sometimes liable to tell an untruth unintentionally?
5. Give some reasons why lying cannot be tolerated in the world.
6. What is the attitude of children toward fairness and justice?

7. How should parents and teachers treat a child who lies?

8. How does nature aid in teaching honesty and truthfulness in later childhood?

9. How soon should a child be taught the difference between "mine" and "thine"?

10. What should be the attitude of the family on the question of personal property?

11. How may a child be taught accuracy in money matters?

12. How may a child be taught the value of labor?

13. Is it ever necessary to lie?

14. References: "The Will of God," Wright, p. 127; "Is a Lie Ever Justifiable?" Henry Clay Trumbull.

CHAPTER VIII

DEVELOPING SELF-CONTROL

1. Intensity Under Control.

There would seem to be a vast difference between the violent maniac in his padded cell and an impassioned public speaker to whose words an attentive crowd gives eager assent. But, if the two men could be placed side by side, it would be seen that gestures, glances, and facial expressions are strangely alike—the difference being that the madman is like a runaway locomotive, and the speaker is like one in which, though running at almost the same speed, the engineer is looking out of the cab window with his hand on the throttle of the engine.

2. Anger Temporary Insanity.

As one looks into the face of an angry man one feels that he has taken his hand temporarily off the throttle and his engine is running wild. The only difference between him and the maniac is that he may be able to regain control, while with the madman control has passed out of the hands, perhaps for all time.

3. Self-Control Brings Power.

In the days when the warrior was the most highly esteemed of all men, and when might was considered right, the wise man wrote: "He that is slow to anger is better than the mighty; and he that ruleth his spirit

than he that taketh a city." During the centuries which have since elapsed, men have learned the truth of these words. As civilization has advanced, a greater proportion of the people have found that self-control brings greater power than unbridled wrath. When Christ gave to the world the Golden Rule and the command to love one's neighbor as one's self—when he said that love and not might was henceforth to rule—men began to understand why the tongue must be bridled and the hand withheld from violence. The world of today looks with disfavor or contempt upon the man or woman who gives way to anger.

4. Anger Rooted in Selfishness.

The roots of anger are grounded deep in selfishness, and selfish tendencies are necessarily part of the inheritance of everyone born into this world. Our remote ancestors, who were compelled to live in continuous struggle for existence, for possessions, for home and family, gave way to primitive rage as their enemies closed in upon them, or robbed them of dearly prized possessions, and laid deep in the racial memory the foundations for anger and consideration of self.

The persistent efforts of the newly born babe to obtain nourishment, and, later, the little one's calm appropriation of every toy within reach, and his vociferous protest against division of spoils with his small companions; the utter disregard of the untrained small child for the comfort or rights of any person about him; and the instinct of the adolescent to throw off all restraint and live for self alone, are eloquent in proclaiming the influence of the old beliefs that to insure the continued

existence of the individual, he must be selfish and must assert his rights.

5. Early Discipline.

But the fortunate child early feels the effects of helpful discipline. The vigorous yells of the baby from his downy bed for someone to attend his majesty are a sign of an awakening desire for domination. When he has been unwisely indulged, and wants a repetition of the attention he has demanded, he sometimes finds his gentle call is disregarded; and then he exerts all his energy to let the world know that he is awake and unattended. He grows red in the face, and we fear he may do some harm to himself. He is showing what we call temper. The wise mother gives him food at the proper time, and makes him comfortable, and then lovingly but firmly gives him to understand that mother is in command, and baby has his first lesson in self-control.

6. Indulgence Unwise.

The mother who allows the little child to get what he wants by crying for it because he has been ill, and must not be "crossed," generally has to suffer for it, until she comes to her senses and realizes that successive fits of crying, and the gaining of things in themselves unwise for the child, will be as injurious in the end as one good cry in the beginning. She must not have her judgment warped by a sickly sentiment. The foundation of all the child's efficiency in life is self-control.

7. Self-Control Must Be Gained.

Happy the child who is given instruction day by day concerning the rights of others, the necessity for un-

selfishness, and the uselessness of flying into a rage, and who comes to understand that more can be accomplished by love than by anger. He may have many a battle yet before him, but he has learned his first lessons, and will be saved from many of the pitfalls that are ready to engulf the undisciplined individual.

8. Body Injured by Anger.

The effects upon the body of a bad temper are sometimes disastrous. A violent fit of rage in a child contracts the muscles, swells the arteries, and flushes the face as though he were staggering under an immense weight. If this is often repeated the child is courting the beginnings of arterio-sclerosis; that is, he is using up his arteries and shortening their life, just when he should be building them up. Many a man has cut off years from his life for the doubtful pleasure of yielding to anger.

9. Causes of Bad Temper.

Other manifestations of bad temper, impatience, rudeness, intolerance, jealousy, envy, whining, worrying, shirking of duties, often have their origin in ill health, which in turn may often be traced to selfishness, though sometimes it may be rooted in ignorance.

(1) Protein Poisoning.

A child may be irritable because its diet is unsuitable, causing indigestion and auto-intoxication. Many children will show a remarkable improvement in sunniness of disposition if all meat, eggs, and beans are cut from the diet for a time, and they are fed on oatmeal, whole

wheat, blanc mange, nuts, fruits, and vegetables. The daily bath and care for the body must be as rigidly observed as in infancy, and nothing must be allowed to interfere with long hours of sleep.

(2) Insufficient Nourishment.

Sometimes the child is underfed, and no one who is being slowly starved to death can be blamed for being a bit peevish about it. Children need plenty of food. Mothers sometimes say in a chiding tone, "Why, you eat as much as your father!" If the father is nearing fifty and is fat and overweight, and stays in his office nine hours a day, he is shortening his life if he is eating as much as the boy of fourteen! Children need plenty of good bread and butter, and don't skimp the butter! Eating at all hours is to be condemned on general principles, but the boy of twelve who has studied and worked and played from seven in the morning, is utterly hollow at three o'clock. It doesn't occur to him that he should be satisfied with breakfast and luncheon—he can digest a good meal at three, and be ready for another at six-thirty. And the girl who is growing rapidly and feels languid and listless, and is unable to eat much breakfast, and who lunches on a charlotte russe and a reception flake, will sometimes eat a full meal if it is ready for her when she comes home exhausted from school at two-thirty, and she will cease to have "nerves" when she has proper nourishment.

(3) Physical Defects.

Sometimes the child is worn out in body, mind, and soul by trying to see things with imperfect eyes, or by

listening, listening day after day, hearing only imperfectly the sounds and words that are plainly heard by other children. Have eyes, ears, nose, and throat examined by a competent physician, and give your children a chance to do their best. Sometimes the teeth are decayed, and tiny doses of poison are being swallowed with fatal regularity every day.

(4) Mental Irritation.

Sometimes a child is being tyrannized over by older children either at home or at school. Don't let one child use another child's possessions without permission. See that the younger children are treated fairly in games and in all the discipline of the home. A sense of being treated with injustice always rankles in a child's heart and leads to display of temper.

10. Comparative Values.

Train your child to see things in their true perspective so far as he is able. Some things in his life are very important, and some things are not at all important. Wise parents will try to give the girl a correct idea of the comparative value of things, so that she can guage her thought and conduct accordingly. She is taught that her clothes are of infinitely less importance than the symmetrical development of her body; that her worldly possessions are altogether secondary to the intellectual, moral, and spiritual attainments possible as the days go by; and that the gratification of a whim or selfish desire is not to be considered for a moment if it will interfere with her growth in gentleness and honor, self-control and power to be and to do.

11. Brain Control.

The foremost idea that should underlie the care of a young child should be that, from the moment of birth, nothing should be done for him that he can do for himself. In order to train the brain, and establish trunk lines of communication with the muscles, let the tiny baby help in his dressing and bathing and in the care of the nursery. Put the little hand upon brush and soap and towels, gown and shoes, and go through the routine each day as though the child were really bathing and dressing himself, meanwhile naming the article and the action. Gradually as the muscles gain power, they will find the brain all ready to act in harmony with them, and important time will be gained in the education of the child.

When the toys are picked up and returned to their box or shelf, put the baby's hand upon them, lift the toy and put it into place. Help the little hand put the picture-book away. Carry the child about and let his hand grasp the nightgown, let him pat the little pillow and lay back the blanket. Let him lower the shade with your hand upon his. Let the tiny hands help with each movement in putting on shirt and gown and shoes, wrap and bonnet.

If this procedure is followed, you will awake one day to the fact that, with a delighted sparkle in his eye, the baby is reaching out for his shoes and buttoning them up; that he knows where his toys belong and runs to put them away; that he can smooth the tiny sheets and put away the towels. In short, that his muscles are under control, and he has made for himself a tiny place among other human beings, and is doing his share of the world's work, while establishing brain control over his body.

12. Poise.

There is a definite connection between muscular control, poise of mind, and moral equilibrium. When your boy impatiently drums on the table, or squirms and fidgets in his chair, or the girl taps the floor with the toe of her shoe or bites her nails, there is something more the matter than appears on the surface. Every purposeless movement uses force that might better be used for something worth while.

Uneasiness, discontent, impatience, the discomfort of jangling nerves, are expressed in restlessness and automatic movements. You can see all this exemplified in the extreme state, in the insane at any state hospital. Muscular control has been lost, and the extent of the brain disease can be traced by the flabby or rigid muscles, the frantic or automatic movements, or the apathy of huddled figures refusing to move or speak. The intelligent control of the muscles helps to develop the brain, as in turn a reliable brain gives sure muscular control.

13. Clear Thinking.

Help your baby and little child to think clearly; answer his questions in as few words as possible. Give him only one clear-cut idea at a time and help him to gain repose of soul. To the young child activity is necessary, but incessant uncontrolled activity in older children leads to nervous exhaustion. The child needs proper periods of complete relaxation.

14. The Fighting Instinct.

When the fighting instinct begins to display itself, the boy and the girl, too, can be trained to wrestle and box,

so that they may know how to use muscular force if necessary against a bully or thief; they can be taught to use the pugilistic impulses that rise within them against bad habits and hard lessons, in the rivalry generated in team work, in athletics and contests, in defending the weak and helpless.

15. Mastery Comes With Self-Control.

The first thing a wise person asks when he seats himself to learn how to drive a new car is "How do you stop it?" The boy or girl with a quick temper must be trained from babyhood up to control it. The children who are born with a dynamic temper must be trained to use the strength and vigor behind the temper, and to control the mighty forces that have the power to wreck character and life or to accomplish great things. The grasp of thought that sees the wrong and injustice and greed and vice of the world, and the wave of righteous indignation that prompts vigorous measures to right the wrong and relieve the suffering, executive ability, tireless energy, and indomitable will-power—these are often the inheritance of the child with a temper.

16. The Power of True Culture.

The boy who has been taught to think twice, once for himself and once for others, before he acts; who has learned to smooth the frown off his face before he appears at the breakfast-table; who has been taught to be quietly courteous to everyone in the home, at school, in hotel, train, or street-car; who has learned that the new opinions, upon which he so prides himself, may after all not be as valuable as those of people who have thought longer and

more to the purpose about things than he has; the boy who has traveled and studied and thought enough to know that there are other people, other homes, other schools, other churches, other states, and other countries in the world, and that he occupies but a small place in the great universe of God, and that the only right to consideration which he may ever legitimately claim is the right to try to make the world a little brighter and a little better for his being in it; this boy becomes the man who has a wide outlook, who has poise, balance, steadiness, who will be faithful to his employer or considerate to his employees, who will do his part toward righting the wrongs of the world, and who will be master of himself, and under God master of his own life.

The cultured girl will have learned breadth of life, patience under annoyances, calmness, tenderness, serenity, tolerance for the opinions of other women; she will have the ability to turn away from unimportant things, and will save all her strength, energy, and talent to use upon things that are worth while. She will be the mother who will not be disturbed by trifles, who knows boy-life and girl-life, and is the companion, teacher, and friend of her children.

17. Those Who Rule the World.

The children's children of these who have learned to rule the spirit are born with a reinforced tendency to self-control for the sake of others. Thus it is that generations of cultured people are helped by the efforts of their cultured ancestors. The children with a temper who have learned to control it become the men and women who rule the world.

REVIEW AND DISCUSSION

1. What is the difference between a maniac and an impassioned public speaker, as both are gesticulating and speaking with abandon?

2. How is an angry man like one insane?

3. What are some of the causes of bad temper?

4. What are some of the manifestations of bad temper?

5. What are some of the results on body and mind of fits of anger?

6. How may a baby be early given brain-control of muscles?

7. What are some of the manifestations of lack of brain-control?

8. Why must boys and girls have periods of relaxation in the midst of their constant activities?

9. How may the fighting instinct be guarded and trained?

10. What are some of the results in a well-ordered life of poise and self-control?

CHAPTER IX

A CHILD'S HABITS

1. The Plastic Age.

Childhood is said to be the plastic age, the period when the child—body, mind, and spirit—can be changed from day to day. An old saying that has had the ear of generations, and has been handed down as a self-evident truth, is generally based upon sound experience and wisdom. "You cannot teach an old dog new tricks" is but a half-truth when applied to human beings; it nevertheless carries a valuable lesson. A baby has been described as "a bundle of possibilities." It is true, however, that there may come a time in the baby's life when he has become "a bundle of habits"; and these habits may be so firmly fixed that there is small possibility of change. The time for the power of choice has gone; the plastic age has set in the adamant of mature life. Body, mind, and spirit have been moulded into a certain type by successive impressions and actions. Those who can control the child during his plastic years can mould his character, and largely determine the future of the adult.

2. Physical Basis of Habit.

Because of the physical basis of habit—because the incoming nerve messages to the brain from the countless sensations reaching the body through the senses must

leave their record in the brain tissue, and the outgoing messages to hands and feet, eyes and voice, leave their tiny pathways in the nervous system to be found and followed by later messages—because early in life there is formed in the brain a network of familiar paths that call for use at every opportunity, making it possible for the body to do more easily something it has done before—it is easy for the child to become a bundle of habits.

3. Preparation of Mind for First Impressions.

Early impressions are lasting impressions because they are apt to be vivid and clear-cut, owing to the receptive nature of the child, and because they form foundations for later experiences. If a child could exist with no care or training whatever, its hereditary tendencies and primal instincts would determine its reaction to each new brain-stimulus. There would be nothing to modify these tendencies and instincts save the experiences that would come as the result of action.

If a mother would insure a desirable impression, and a correct reaction to a new brain-stimulus, it is vitally necessary for her to prepare the mind of the child for a new experience. When from eye, ear, touch, taste, or smell, a message is sent to the brain by the sensory nerves, there comes to a child an instant motor response. And this first response, through the motor nerves, leaves a microscopic pathway or impression in the brain and spinal cord. The next time this same, or a similar message, comes to the brain, it is very probable that the motor response will take the same path as before, and bring the same action that resulted the first time.

Let us suppose the baby has never seen a kitten. The

impulse of a young child is to pull a helpless animal to pieces, or squeeze it to death. There is no thought of cruelty in this, although the foundations of cruelty are often laid by allowing the untaught child to have possession of helpless animals. But suppose the mother in bringing the kitten to the little child guides its little hand over the soft fur. "Pretty little pussy! See its bright eyes and its cunning little red tongue! Gently! gently! be careful! Don't hurt the poor little kitten who is so helpless. Love the little pussy!" The first impression has left the foundation for a habit of kind treatment of animals.

One little chap loved flowers, and unfortunately there were none in his own yard, but next door there were some tall, beautiful ones, and some fascinating little ones growing close to the fence. The mother knew that this was no time to try to explain the "law of mine and thine," and she knew that if she left him alone for one minute by that fence he certainly would pick his neighbor's flowers; so she went to the neighbor and explained that she did not want her boy to do something he would feel guilty in doing if he touched the flowers after she told him he must not, and asked that she might buy all the blossoms next the fence, so far as the little arm could reach, in order that the child could be free to pick them if he wanted to. The neighbor gladly consented, asking that she might be permitted to give the flowers; but the mother explained that she wanted to tell the child she had bought them for him, that he could touch them and love them and once in a while could pick one for his pleasure. She wanted to keep him from having the memory of taking something that did not belong to him.

Experiences such as this mean temptation and struggle for our little ones. They should be guarded and forewarned. *Five minutes of mother foresight may be worth ten years of unavailing effort to forget, or undo, the results of one wrong action.*

4. Habits Easily Formed.

The wise young mother resolves to make her child a creature of habits—sensible, health-giving, intelligent habits—before he is old enough to know what is happening to him; before he is old enough to say "I don't want to," or "I won't"; before he can grieve her heart by wilful disobedience. She will begin by establishing a routine for bathing and sleeping, for eating and exercise and out-of-door airings. With the thought of the future of the child ever before her, nothing will be allowed to interfere with this; and because a child is a child, and law is law, the little human being, under ordinary circumstances, falls into regular habits without special effort. When the times for his meals come he is ready to eat, and when bedtime comes he is ready to sleep.

(1) Habit of Industry.

When active movements begin, the mother looks again into the future and thinks: "If my baby is like other babies, there are several years before it when physical activity will be its most marked characteristic. How can I make this serve the future of my child? I want him to be an industrious man, so I must not repress this activity; it must continue all his life. These aimless movements will soon begin to be conscious efforts to accomplish something. I must train him to use his muscles

with ease and skill, and so guide him that his power to think will develop."

She therefore teaches him to "help" with his dressing and bathing and in preparing his food. She puts a clear-cut thought into the little mind, and helps him to make his muscles *obey* that thought. With the vision of his future ever before her, she helps him to help himself.

(2) Habit of Quick and Accurate Decision.

As soon as the child can recognize a choice, the mother appeals to him to decide little things. "I think it would be a fine thing to take a walk this lovely sunshiny day. Don't you agree with me, Master Babe?" she will say, and baby agrees. "Do you want to play with your blocks or dig in the sand-pile?" she will ask. "Will you have brown bread or muffins for your breakfast?" Shall we take a drive this morning, or go to Uncle Frank's?" Influencing his choice, to be sure, but at the same time teaching him to choose, and giving him confidence in his own judgment.

(3) Habit of Obedience.

The mother finds that this habit of "choosing" has simplified the dreaded problem of obedience. Her neighbor complains that her child will not "mind," and says that everything the child is told not to do he immediately proceeds to do, and he is growing to be a disobedient child.

"Oh, but I don't tell Harry *not* to do things if I can help it," says our little mother. I say, 'Let us choose to do this or choose to do that,' and he is busy all the time doing; he doesn't have time to disobey."

5. Rules Versus Habits.

Happy the child who finds himself in a household where "do" and not "don't" is the keyword of authority. Two young girls found themselves on the first day at boarding-school looking at a string of "rules" a yard long tacked to the door of their room. As they finished reading them, one said with a sigh, "Doesn't it make you feel like breaking every one of them at the very first chance?"

"It certainly does," said her roommate. "I should like to take that paper off the door and tear it up, but I suppose it wouldn't do!"

That is the attitude of the normal child toward rules; he wants to abolish them, or to be privileged to ignore them. Habits, formed early in life before reason develops, may take the place of rules; and the child, because he is a human being, takes kindly to established customs and precedents. He will do today what he did yesterday and the day before, cheerfully and without objection, simply because when he awoke to a consciousness of his own existence, he found himself a part of this regular routine of living. All the force of nature then aids in obedience of the law. Habits are more valuable than rules.

6. Good Judgment Developed.

A child must be taught as far as possible to do right because his judgment tells him this is best. If you don't want your child to do the first naughty thing suggested by the first child he plays with, you must help to develop in him as good a judgment as he is capable of having at

his age, so that he will not yield to the first temptation that comes to him.

Each failure leaves an impress upon his character. It is your privilege to so train him that he will not fail. Just to have him blindly obey when you say "don't" or "do" day after day, may develop somewhat his ideas of right and wrong, expediency or convenience, but, if this habit of unquestioning submission to another's will is insisted upon during childhood, the child will come to young manhood or womanhood an easy prey for anyone who has a stronger will, and can exert a dominating influence.

(1) Desire to Do Right.

No matter how young or how lacking in understanding the child may be, the *desire* to obey and to do the right thing must be developed in him, or he will never develop any power to stand alone. He will be a spineless slave. Parents have only themselves to blame if having kept a child in virtual slavery, in ignorant, thoughtless yielding to another's will, they find themselves some day face to face with a young being in whom have awakened some decided ideas of right and wrong, desire and preference, and yet in whom has not been developed through practice, a knowledge of how and why to choose, and how to stand by a right choice. There has developed in the child stubbornness, prejudice, anger, and a sense of injustice, and it is almost too late to reconcile the differences between parents and child. All this could have been avoided by early training, looking toward the future independent existence of the child. The right way would have been the easier way.

(2) Arbitrary Commands.

It is the exaction of obedience to arbitrary commands that is most often followed by open rebellion or secret disobedience; and it is the open rebellion of little children that is the despair of many mothers. It takes considerable determination and much nervous energy on the part of the mother to face vigorously some flagrant act of disobedience, to hunt down the cause, secure the cooperation of the child, settle upon the punishment if there is to be one, and start the child anew with the thought that tomorrow there must be obedience.

7. Thought of Obedience.

The closing thought of every discussion following disobedience should be that of obedience—not of the wrong that has been done, not of the results, money loss, inconvenience, or what not, not of punishment or blame, but of obedience and greater effort to do the right thing next time. The child's soul is fortified in this way; the bad influence of the failure upon the heart and brain is largely modified; and a barrier placed in the way of future yielding to temptation.

8. Causes of Disobedience.

Few children disobey for the mere pleasure of disobeying, or of being wilful. Back of each act of disobedience there may be a series of causes: a broken promise on mother's or father's part, a system of fast and loose government, alternate severity and indulgence, lack of regularity in the home life, bringing the child up with a short turn at some point where he has before been

indulged, arbitrary decisions unforeseen by the child, continued lack of necessary pleasures in the child's life.

9. Nature of Child Must Be Considered.

The wilful child must be treated differently from the mischievous one, the stubborn child from the capricious one, the shy child from the sullen one, or the greedy from the hungry. The appearance of the child is sometimes deceptive; you must know what the child is thinking, and you ought to know many of his thoughts and motives if you have watched and trained him as you should day by day.

10. Child's Self-Respect Preserved.

The child's confidence in himself must not be destroyed, or the child will be a weakling. He must not oppose his will to that of his parents or he may become vicious. Fortunately neither of these extremes results in the average home. The child's wilfulness and self-assertion are modified by wise parents into compliance with just demands—he yields to superior wisdom, and yet keeps his own self-respect.

11. Obedience to Right Must Be Enforced.

The child wants pleasure, but of course few children can realize that present gratification may be bought with future discomfort and unhappiness. The parent with the foresight of experience can look into the future a little way, and must guard the child. It is sometimes possible to explain to the child why such and such a course is desirable, and why something must be denied. When the child can understand, and voluntarily seconds

the effort of the parent to have the right thing done, then it is easy to have obedience; but, if the child will not obey voluntarily, the parent is not released from his obligation to have the right course followed; if necessary, obedience must be enforced.

12. Future of Child Must Be Regarded.

Frequently the matter of obedience is not a vital one. If it is a mere matter of preference with the parent, while at the same time the child is violently opposed to it, it is seldom that any parent has the right to enforce obedience. The child has a right to follow, within reason, expediency, and right, the biddings of his own nature. He will have years to live, probably, after his parents have left this earth, and is entitled to some choice as to the preparations he makes for his future.

13. Child's Symmetrical Development Considered.

It is well for parents to understand that, when they bring children into the world, they start an independent and somewhat self-regulating life. Obedience is necessary during the early years when support and guidance must be given, and habits are being formed, but the child has always the right to a modified independent existence, while at the same time it has also the right to the counsel and guidance of its parents. The point is that no parent has the right to enforce obedience at the cost of the child's symmetrical development.

14. Power of Early Formed Habits.

The boy who, when he first recognizes himself as a distinct individual member of his home circle, finds that

because of his home training there are already established lines of travel in his brain and nervous system, rendering it more natural for him to be courteous than to be rude, easier to tell the truth than to attempt to deceive, who finds it natural to bathe and give the body the care it needs, to go to sleep early and easily, to eat regularly, and to seek food for his mind with the same regularity, memorizing, reading, and thinking; who is accustomed to thank his heavenly Father for blessings and care, and to seek companionship with him every day—this child is blessed; his battles are half won. His early instincts have been guarded and directed and modified into habits that will save years of time and effort for him, that will hold him firm and true in the midst of temptations that will have lessened power over him. He enters upon his life of conscious effort on a higher level than the less favored child, and should be able to accomplish more for his day and generation.

15. Foresight Prevents Disaster.

As the child nears the teens, the thoughtful mother realizes that the time is coming when a flood of new ideas of independence will surge through the soul of her meek little girl or boy of today. She knows the time will come when the likes and dislikes of some boy or girl-chum will have more weight with her loving little daughter or son than will her own word. She knows that the time is near when the now docile mind of the child will almost withdraw its allegiance to home and mother, and will erect barriers of doubt and distrust between childhood's teachings and the new ideas of youth. She knows that after her boy and girl pass through the gates of

manhood and womanhood, they must be treated as young man and woman, or her influence with them will be at an end. It seems almost impossible to realize it; and so imperceptible are the changes, from day to day, and so well do the young people unconsciously conceal their maturing thoughts and plans, that unless the mother looks into the months ahead, and seeing her grown-up son or daughter, adapts her teaching to that vision of the youth, while instructing her boy and girl of today, there will be disappointments, surprises, upheavals, disobediences, and estrangements in her home, as there have been in thousands of other homes.

16. Preparing Child for Independence.

The mother, therefore, prepares her child for independence by giving him responsibilities, and trusting numerous matters to his judgment. She welcomes his friends and makes them her friends also. She likes the things her children like, and cements a comradeship with them. She takes pains to explain away the slightest doubt of God's wisdom or love. She siezes upon the faintest indication that shows the trend of her child's thought, and prepares herself for comradeship in that direction. She knows that the primal instincts of the body will assert themselves in overwhelming force in the unprepared child, and she teaches her boy and girl the rest of the wonderful life-story she began with them when they were little children. She gives them an adequate idea of the marvelous beauty and power of the human body, and of their responsibilities to the race—to the generations back of them, and to their unborn children of the future. She does not rest until she sees them facing the future with

clear-eyed confidence, and with faith in God and parents. She has taught her child to obey law, she has strengthened his will-power by the bonds of helpful life-long habits, and she has made his soul strong by putting his hand in the hand of his Creator.

REVIEW AND DISCUSSION

1. How may many good habits be established in the very young child's life?
2. How may the mind be prepared for first impressions that shall insure a correct motor response?
3. How may habits of industry and skill be formed?
4. How may a child be trained to decide quickly and accurately?
5. How can children be kept out of mischief?
6. How may a small child be helped to a habit of obedience?
7. How may early formed habits take the place of rules?
8. What may be some causes of disobedience?
9. How may the child gain an independent impulse to do right?
10. Under what circumstances should parents refrain from enforcing obedience to a specific command?
11. How may parents prepare for the independence of early adolescence that might bring disobedience?
12. How far is the community responsible for the education of parents, that home conditions for school children and young working people may be improved?
13. References: William James on "Habit," Chap. X; "The Fire Builders," Du Bois.

CHAPTER X

FOUNDATIONS OF CHARACTER

As life unfolds day by day, and as months and years roll rapidly by, the results of early training begin to be apparent; the foundations upon which the child's personality are built are shown to be trustworthy or defective. What are the foundations of a fine character? What things are necessary to insure a full and rounded development?

1. Physical Basis of Character.

We have learned that we cannot ignore the physical basis of character; nay, more, we have found that we must take this into daily and hourly consideration. The child's mental faculties, or his moral nature cannot be trained apart from the education of his body. More depends upon the condition of a child's body than is generally realized. Every thought is dependent upon the use of brain cells, and results in changed brain tissue. Moral or spiritual development is hastened or retarded by physical conditions; hence we should give important place to intelligent care of the body.

2. Early Routine.

It has been shown that the early grounding in good habits, before school-age, by a rigid routine, carefully fitted to the changing needs of the child, results in the

fixing of life-long habits and ineradicable tendencies. Sometimes a sturdy character is obscured and misrepresented by careless personal habits. This can be prevented by wise early training.

3. Mental Training.

The mind must be trained. This means more than simple acquisition of knowledge; it implies power to use well the knowledge possessed. The child is entitled to the best education his country can give him.

4. Special Training.

The ruling passion, the dominating idea of a child's life, is sometimes fixed beyond power of change by inheritance. In case this dominant idea is a legitimate one, one that can be rounded and modified and developed, so that the life will be a strong, courageous, helpful one, it is exceedingly unwise to attempt to thwart nature's intention; better fall in with her purpose, and help make a strong character along the line indicated, even if your own plans must "gang agley." But if there seems to be no prominent trend, it is often wise to quietly supply training tending to skill in some particular direction, insuring a thorough foundation for some one thing. Knowledge will never come amiss even if the child afterward decides to turn the main current of his life-thought and endeavor in some other direction. If he should follow your thought for him, an early grounding in the foundations of his work will prove invaluable.

5. Control of Out-of-School Hours.

There must be intelligent control of recreation hours, with the time properly divided between work and play.

To keep children of all ages out of mischief they must be kept busy. It is a truism to say that development is continuous. Time never stops in its daily, hourly passage, but parents do not always realize that each hour of every day must be provided for or the child will himself, however unwisely, make some provision for it. This neglected hour after school, or that vacation period uncared for, may mean never-to-be-atoned-for harm to the growing boy or girl.

6. Spiritual Development.

Moral and spiritual development are needed to prepare the individual for the work for which he was brought into the world; that of being, so far as he is able, a link of communication between his God and his neighbor. Nothing short of this can fulfil his obligations to his Creator and to his times. The child must be shown his true relation to his God, trained to do well that part of the world's work for which he is best fitted, and helped to gain the position in which he can best serve his day and generation.

7. Opportunity for Self-Expression.

Of vital importance to the developing mind, body, and spirit, is the opportunity for *freedom to grow,* under loving and intelligent guidance. Under no other circumstances can a child discover himself, test his latent ability or power, or have time and opportunity to follow some secret longing or inherited tendency. Happy the child who has, during his period of growth, a chance to find and stretch his wings! In no other way can he develop, from within, his own personality, build his own character;

for character, in spite of all the aid loving parents, teachers, and friends would fain bestow, must be largely the work of the individual himself.

8. The Mother's Part.

The first effort of the mother must be to establish muscular control. This implies some degree of brain development and some moral training. During this period the child and his ancestry must be studied for enlightenment as to what the child is, for upon this must be based all successful efforts to help him develop into all that it is possible for him to be.

The mother realizes how important and difficult her work is, but she has her dream of a knightly man, or saintly woman, and she works away in the dark day after day under God's guidance. She may not know the final result of her efforts until she meets her children in the world beyond, for character is of slow growth, and time is swift. Her best work is in putting into the child-heart resolve, control and courage, determination and endurance, the will to do, dare, and suffer; and these forces will work on through time into eternity.

9. Character Building Begins in Heart of Child.

Character is evolved from within. The most that the mother can do is to set her children at the work of building their own characters and making their own destinies, for character determines destiny. The central force in this character building is therefore the child's own will. The wise mother realizes that the will-power of her child must be *guided,* not repressed by compelling obedience to arbitrary commands. In some way the child must be led

to choose his actions, being led to choose the right and educated to avoid the wrong or the inexpedient.

10. Conscience Must Be Trained.

This sense of the obligation to choose the right instead of the wrong we call conscience. Even a little child has a conscience before it has a clear idea of what is right or wrong. But this faint sense of obligation to do the right needs training; it must be strengthened and improved, and brought out into everyday living; it must be made to develop side by side with the knowledge of right and wrong.

The child can be given a little Japanese monkey image—three monkeys joined, with hands over eyes, and ears, and mouth—to enforce the teaching to look upon no evil, listen to no evil, speak no evil. It takes courage to stand out against the ideas and opinions of others, to refuse to listen, and to resolutely turn away from forbidden pleasures, but it is a courage that grows by what it feeds upon, and brings its rewards in strength of character and devoted friends.

11. Protection Against Evil.

The only final protection against evil is to have a child's mind so full of sane truth and right ideas, that pictures and casual remarks, sights, sounds, or reading will not penetrate his armor of knowledge, common sense, morality, and religion. His mind can be kept too full of good for evil to make any deep impression.

12. Child Should Be Encouraged.

A small child should not be troubled and confused by cries of "naughty" and "bad" at every trifling mis-

take. Unless he has done wrong he should not be called "bad." Many a child has been made bad by being told he is bad. The child who loses confidence in himself loses hope and stops trying. He is without the experience or wisdom to enable him to look on all sides of a subject and when only one view is presented to him, and that view is a dark one, he becomes discouraged. The child with whom the mother is continually finding fault loses eventually all individual sense of right and wrong; his conscience will pass into the possession of the fault-finder.

13. Some Things Must Be Denied.

There is a great difference, however, between crushing all individuality and childish enthusiasm in a child, and destroying his opportunities for growth in grace by foolish yielding to whim and caprice. Every loving mother wishes that she might bear all her child's burdens and sacrifices, that he might be free and happy. She would like to grant his every wish, but at the very outset she finds she must deny and displease the child for his own sake, refusing to indulge him unwisely, in order that he may not form harmful habits that might take him years to overcome.

14. Persistence.

A child should be led to make decisions and then encouraged to hold to these decisions. He should not waver and be uncertain. Better that a child should be too tenacious of his own desires, than that he should be weak and wavering. The seemingly obstinate or stubborn child may be the one who will accomplish most in the future, for, if he is managed wisely, it may develop that he is

simply persistent and doggedly determined to succeed in one thing.

The attention of young children can be held to one subject only a few minutes at a time, but a growing interest in one subject can be assured, by giving connected items of instruction day after day, and having some worth-while work on hand as the child grows older, to be resumed each day until something is accomplished, and a habit of patient continuance and perseverance formed.

15. Truth, Kindness, and Thoroughness.

Whatever else a child lacks, he must be truthful and kind. We cannot, by love or thought, give the child genius or talent, or even ordinary ability; he is born with a certain quality of brain, and there is no more sense in calling a boy "stupid" for not being able to master something for which he is by nature entirely unfitted, than in blaming his dog for not being able to play the violin. There are some things in which he may be trained to be efficient.

Every normal child can be taught to be kind and truthful; and trained to be thorough in everything he tries to do. Kindness and truth are wrought into a child's character largely through suggestion and imitation. The child faithfully and unfailingly, sooner or later, reproduces the smile or the frown, the fleeting expression of the face, the tone, inflection, or word of ordinary conversation in the home, the falsehood, or the kind deed; and the whole life-tendency or ruling-passion may be determined by a picture over the dining-room mantel, or in the child's room. So trivial seem some of the incidents in one's life that may determine destiny.

16. World Progress Because of Character.

The most marvelous fact in this world is that millions on millions of men during all the ages, true to the spark of divinity within them, have been striving upward day by day. When one thinks of the countless homes and communities and cities all over the world where men, women, and children are quietly going their orderly way, working, studying, planning, each generation a step beyond the one before, one wonders how these things can be. How is it that everywhere the great majority is striving for the best, the lasting good? We must conclude that it is the great force of character in the mass of mankind that overcomes the evil and carries the races onward in their upward way.

17. Character Developed by Difficulties.

As each succeeding generation arrives, its elders and lovers think perhaps they can save the younger ones from some of the trials that fall to the lot of men.

Parents warn and instruct their children, and try to lead them past the testing-places, but they invariably find that strength and endurance are born only when temper and courage and faith are tested by life's experiences bravely met; that character is built of innumerable overcomings of obstacles, of patient continuance of fatiguing duties, of sunny recognition of the limitations of powers, capacities, and opportunities, and the accommodating of self to the sphere that is so often quite unlike the early dreams, and yet seems to be forced upon the individual in spite of resolves and efforts to follow other plans.

18. Success a Relative Term.

Success is altogether a relative term. If what we are to take out of this world is to be considered instead of what we leave in it, then many a successful life is ended when a fine character goes sweeping through the gates into a triumphant life beyond, though the earthly career seemed full of sorrow and disappointment.

19. Character Our Life-Work.

It would seem as though all the experiences of life must be looked upon as a means of building up the individual. All the work done, the good accomplished, God could bring to pass in a myriad of other ways, but he allows us, by striving and planning and working through the years, to build a character, strong, pure, clean, and true—our life-work—which we are to present to him. And great will be the reward.

REVIEW AND DISCUSSION

1. What is the physical basis of character?
2. What is the value of a fixed routine in the early life of the child?
3. Why should there be intelligent control of the out-of-school hours of a child's life?
4. Why is opportunity for self-expression of vital importance?
5. What is the central force in character building?
6. What is conscience?
7. What harm is done by calling a child "naughty" or "bad" at every trifling mistake?

8. Why must the mother deny some of the wishes of the small child?

9. How may a habit of perseverance be developed in a child?

10. How are kindness and truth wrought into a child's character?

11. What is a child's final protection against yielding to evil suggestion?

12. How may disagreeable personal habits obscure a fine character?

13. How is character developed by difficulties and trials?

14. What is the life-work of each individual?

15. What is character?

16. References: "Man's Value to Society," Hillis, Chap. 2; Training of the Will in "Study of Child Nature," Harris, p. 136.

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